

The American Friend

Old Series
Vol. XLV No. 16

AUGUST 4, 1938

New Series
Vol. XXVI No. 16

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

GRAPHIC PEN PICTURES OF ONE WORK CAMP

Six American Friends Service Committee Work Camps are now in session in various parts of the country. The Camp of thirty-eight students at Penn-Craft happily demonstrates how these projects bring young people into friendly contact with the problems of social change. Clarence and Margaret Yarrow of New York University are Directors of Penn-Craft Camp. Here college men and women are helping coal miners and their families to become established on the land. Sixteen houses are under construction and twenty-three families are living in temporary buildings, busy in their garden patches and in building up this new homestead community. The following account is given by Margaret Yarrow:

As I sit here in my little brooder house I can see the nursery school in full swing on the front lawn. The boys on the carpenter crew have made a very commendable sand box that will accommodate some sixteen children at one time. The tent, set up for an additional guest house, serves very nicely for a playhouse by day. Around a make-shift table beneath a big shade tree, Josephine Johnson is introducing the children to the joys of painting. Our enrollment this morning is thirty children between the ages of two and six. At present Gladys Goddard, who has had broad experience in settlement work in Paris and in South Wales, and Bernice Buehler, who is a trained religious education director, are in charge. They are being assisted by three of the older homestead girls.

Beside the nursery school, which will run five mornings a week, the campers are planning to work with the older girls through the existing girls' club. The girls have been sewing all winter under the direction of some of the mothers, and they expressed a desire to do something else, which was lucky for us, as most of us can't even make a presentable darn! Our girls suggested the possibility of some choral work, some dramatic production and some mural painting; some of them are admirably prepared to direct such activities. The homestead girls responded warmly to these suggestions. The girls' club members are going to display for us at their next meeting all the things they have made this winter.

David W. Day has divided the boys

into four crews. One group of about thirty excavates the cellars for the new houses; another is taking stone from abandoned coke ovens; a third is doing some digging preliminary to cutting stone from the quarry; and the other group has thus far been finishing up the carpentry work necessary to making the camp livable. Now that most odd jobs have been completed, they will work on laying stones for walls. Two who are skilled in carpentry are making window frames for the new houses. The boys are making up in enthusiasm for what they lack in skill, and as their work is being recorded in the office as man-hours of labor, receiving the same credit as the homesteaders' work, they feel a responsibility to deliver the goods. John Shonk, from Manchester College, Indiana, has shown a real aptitude for carpentry. He has supplied us all with fine shelves, and yesterday won a crown of glory for the splendid cabinet he built for the medical supplies.

Last Saturday afternoon David Day talked to us about the project and was very generous in answering the many wise and foolish questions asked. Sunday night Homer L. Morris gave us a very interesting summary of the history of the American Friends Service Committee; few of the group knew much of its background. Since then we have been delving into the problems of the coal industry under the guidance of Homer Morris as avidly as our tired bodies and persistently sleepy eyes will permit. Last night Homer's help in understanding and interpreting the intricacies of the McGuffey Act was much appreciated. He has been very tolerant of the nodding heads. So far the directors have felt no concern about the campers' staying up late—the work

program is regulating that for us very efficiently!

We have had two very splendid evening discussions—one with Bill Keeney, a homesteader and foreman in the Isabella Mine. He told us a great deal about mechanization and the problems attendant. He answered many questions about unions, the present strike and so forth. At first he seemed quite hostile and unfriendly toward the union and a notable arching of campers backs could be sensed around the room. When he had explained his attitude more fully, however, and told how he had been strong for the union before and how he realized its benefits but thought its actions unwise at times, he quite won the confidence of his audience. His first-hand account of his dealings with unions and with the men under him were very enlightening. His great stress on individual capacity for work did not fall on unheeding ears, since the campers had had a week in which to learn the value of "man hours." Later, at a morning meditation, Ted von Laue spoke very well about understanding before passing judgment. He used the example of Bill Keeney to show that after we understood what his position towards unions was based on we were not nearly so prone to condemn it outright.

Erril D. Peckham did an excellent job on Sunday morning of introducing the group to a Quaker meeting for worship. Harold Fey, F. O. R. Secretary, who was visiting the camp at the time was deeply impressed by the way the group was taking hold. Several of the campers made worthy contributions. The spirit was certainly "caught" that morning and the carry-over of attendance to the daily period of meditation has been very nearly one hundred per cent.

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Clarence E. and Lilly Pickett, who plan to travel for three months in Europe, sailed from New York on July 27. They were accompanied by their daughter Rachel and three young Friends. The Picketts expect to visit Friends in England during August. Among their many appointments on the Continent, they will study the work of the Quaker Centers in Paris, Berlin; Vienna and Geneva. Clarence Pickett also will attend the Friends Consultative Committee meetings in Copenhagen and possibly visit the relief centers in Spain. The young Friends included in their party are: Sylvia Perry, daughter of Harvey Perry, Westerly, Rhode Island; Ruth Carter, daughter of Jessie Carter, Westtown School, Westtown, Pennsylvania; and Marguerite Bailey, daughter of Moses Bailey of Hartford Theological Seminary. Rachel Pickett will enroll this winter at Woodbrooke and Sylvia Perry will study at the Geneva Center as an interne there.

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SERVICE COMMITTEE**
20 South Twelfth Street
PHILADELPHIA, PA.

THE AMERICAN FRIEND

WALTER C. WOODWARD
Editor

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLV No. 16

AUGUST 4, 1938

New Series
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Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Imaginary Lines

By Rufus M. Jones

A LITTLE American boy in a geography class was asked by the teacher: "What is the equator?" The book said that it is "an imaginary line running around the earth," but the wool-gathering little boy reported it to be "a 'menagerie lion' running round the earth." He spoke better than he knew. A great many of the imaginary lines on the earth, those which divide one country from another on the map, have become "menagerie lions," roaring and bellowing and making life impossible for those who dwell on either side of the imaginary line. How absurd these menagerie lions are, as soon as one brings intelligence and common sense into play! Nearly always the boundaries between countries which on the map are just imaginary lines are in fact peculiarly beautiful regions—noble rivers, stately mountains, fertile fields of grain or rice; and man with his bombing planes comes along and turns them into menagerie lions—with one difference, that menagerie lions are in cages and can do no harm, while these border ones, these frontier lines, are deadly places. What silly, assinine creatures men are with their menagerie lions!

But there is more to say about these imaginary lines on the map. We have been sailing for some days in the tropics, slowly approaching the equator from the south. Each day we locate our position on a chart which is marked off with imaginary lines. The up and down ones indicate longitude, the other lines, across the chart, stand for latitude, with a heavy cross-line which is the equator. Every day a little flag on a pin is stuck into the chart to show exactly where we are—so many degrees east of Greenwich, so many degrees south of the equator. Our position is precisely, absolutely fixed. The captain knows just where we are at a given moment.

But to those of us who are just human beings, and not captains, it is remarkable how little these tiny imaginary lines, these map-made squares, tell us about our real world, in which we are moving and living. So near the equator, according to the latitude, it ought to be hot, but it isn't. It is cool and comfortable like a Maine summer. It ought, according to the imaginary squares, to be a calm and level sea. It isn't. We have had three days of high sea,

heavy rollers, head wind, like the North Atlantic. Our imaginary lines are quite menagerie lions, roaring around us. The imaginary lines give us an abstract world, a world in general, and we find ourselves all the time in a concrete and definite world with its own peculiar characteristics, which the imaginary lines do not suggest.

A little geography girl was asked to describe Canada. "Canada," she said, remembering the look of the map, "Canada is very pink." It was an accurate answer from the point of view of the map, but how little bearing it had on the interior life of the human beings who live in Ontario or Quebec, and how little it tells of the scenery and circumstances of the rivers, the lakes, and the grandeur of the Canadian Rockies! Yes, Canada is "very pink" on the map. But Canada as a real world is not even suggested by this imaginary map description.

It may, I think, stand as a parable of some of our deeper realities. How often we put the map for the country, the imaginary lines, for the real world! How often we talk in terms of the "patois of Canaan" and mistake it for the deep and genuine experiences of life itself! How often in the deepest matters of the soul we take the map for the country, and substitute the abstract, imaginary lines for the real world where the true issues of life lie! The little girl who sang "the consecrated cross-eyed bear," for "the consecrated cross I'd bear," was not the only person who used an empty phrase for a glorious reality. I have in my day heard many of these map-made phrases which had very little meaning behind them—worse still I have seen battles and fierce controversies over these hardened and congealed phrases, while the warm and vital realities of life were being as badly missed as in the description of Canada as "very pink." I heard a good woman say once in "a testimony," that a dying bed could be as soft as "downing pillows" are. I know that she was misquoting a well-known phrase and that she had had herself no experiences of what she called "downing pillows." She was dimly expressing a great reality, but she was talking in a copy-book phrase, which was foreign to her real experience.

I have been trying all my life (which means a

good many years now) to get back to the essentials, the verities, the utterly *reals*, and not to accept as substitutes for these eternal verities the external "counters," the time-worn phrases, and the tinted pictorial colors of a map which are put in place of the real country. As I see it, that is one of the most notable aspects of primitive Quakerism, as it also is of primitive Christianity. Those early Friends were very shy of what they called "a religion of notions." They meant by "notions" congealed phrases, which could be shuffled about and repeated without much or any vital experience behind them. They were spoken as words on Sunday, but they did not affect life or action on Monday or Saturday. They were weak in dynamic. George Fox's first positive stroke as a

creative spiritual leader was his starting point in personal experience: "I know God experimentally. I had the key in my hand which did open." That is the key and that is the secret. It is an attempt to be sincere, honest in religious matters. To start with *life* rather than with words and notions.

It is a costly undertaking. One must first of all have the *goods*. They cannot be borrowed as phrases can be. You must have your own capital stock. You must visit the country itself and not be content with the pink map, or the squares of latitude and longitude on a chart. How difficult it is in any generation to be a Quaker! To get "the key that opens" in your own hand instead of depending on a Babel Tower of phrases, which somebody else has built!

Gospel Portraits of Jesus

A Comparison of Mark and John

By Esther Sayers

THROUGHOUT the New Testament it is not the physical portrait of Jesus which is presented to us; it is the portrait of his personality. After his death it was not of the external Jesus that the evangelists wrote, but of the internal Jesus—his spirit, his love, his eternal goodness; for as W. M. Clow in his book, "The Five Portraits of Jesus," says, "It was his personality in its whole content—his consciousness, his moral character, his controlling passion of love and desire revealed by his words of power and his deeds of grace, his steadfast will expressed in the decisions and energies of his life—which was enshrined in men's hearts." They did not remember the Jesus that men saw as he passed by; they remembered him for his inner being, that which men did not see but yet knew. It is indeed significant that none of the evangelists gives a single descriptive line concerning his personal appearance.

The portraits of the personality of Jesus with which we are most familiar are those presented by the writers of the four Gospels. Each of these portraits is colored by the author's own conception of Jesus, as well as by the varying sources, backgrounds, and experiences used. It is between the first three Gospels, known as the Synoptics, and the fourth Gospel, that we find the greatest contrast in the portraits of Jesus. Although the Synoptics do differ it is not to the great extent as between them and the Gospel of John. We shall contrast Mark with John because Mark is the oldest, most reliable, and most factual of the three. The Jesus of Mark is most comparable with that of Matthew and Luke, for much of the material in them is derived from Mark.

Perhaps one of the greatest reasons for the difference in the portraits of Mark and John is the difference in purpose for writing and the different point of view which was taken by the two authors. The author of Mark has as his purpose that of a historical nature, hoping that it will aid the missionary cause, for after the death of Jesus, his followers needed strength to "carry on." J. N. Davies states that the chief purpose of the Gospel of Mark is "to portray the personality of Jesus in such a way that the Church in the hour of its severe trial would receive power to endure and to remain faithful."

In contrast with this purpose is that of the Gospel of

John, whose purpose was of a more doctrinal nature. While Mark recalls certain things in the life and teachings of Jesus so that the people may not forget in their hour of struggle, John aims rather to interpret the life and teachings of Jesus. John is not writing an account of the things which Jesus actually *did* say, but of the things which he "would have said." It is often difficult in John to tell exactly which are the words the author intends as Jesus' discourse and which are the words he adds in explanation. In Canon Streeter's opinion, the fourth Gospel belongs to the literature of devotion. John portrays the side of Jesus that lives in men's hearts; that is, the more spiritual side. In both of these gospels, however, we find in common the purpose inspired by religious interest and motive.

The portrait of Jesus in Mark is portrayed to a great extent by the teachings of Jesus, which consist of short sayings, proverbs and parables. In John the teaching portrait of Jesus is generally found in long discourses and sustained argument. These are often of such perplexing subtlety that at times it is difficult to understand. The tone of controversy in Mark is one of subordinate importance, while in John we find it predominant from the beginning. The Kingdom of God as established on earth by Jesus is the principal theme in Mark, while in John, Jesus is presented not only as the Christ but as *the* Son of God. The idea is expressed in John that Christ existed from the beginning as a separate, divine being and was as a mediator between man and God, but that he was not recognized until he came to earth in human form. John believes that Jesus always lived, but Mark thinks that he was created at his birth. While Mark contains the historical facts of Jesus, John attempts to interpret them in the light of his mystical experience. As an example of the difference in viewpoint we have the miracles. Mark believes that it was because of the faith of the people that the miracles could be performed, while John says that because of the miracles, they had faith. Mark tells of the coming of Jesus; John of the coming of the Holy Spirit. John accept Jesus with simple faith as divine. Here we have mentioned a few of the main structural differences.

In the portraits of Jesus in Mark and John, perhaps one of the most striking differences is in regard to Jesus as Messiah. In Mark, Jesus does not seem to wish to have it

known that he is the Messiah and does not reveal the fact until he accepts the statement of Peter, "You are the Christ." In John, however, from the very first Jesus proclaims himself as the Messiah. The idea is brought out that Jesus "intended" to be the Messiah and wished that he be known from the first as such. He does not wait for someone else to call him so but proclaims it himself.

The portrait presented in Mark is vivid, direct, and portrays Jesus from a human standpoint. It is the earliest picture which we have of the Christ. Mark's portrait presents more clearly and more naively the tradition. His Jesus has a note of reality which far exceeds that of any of the other gospels. Much of this vividness and reality may be ascribed to the tradition which is accepted by many that the author of Mark was closely associated with Peter in Rome. Peter, being an eyewitness, made Mark see with the same vividness and power with which he had seen the Christ. The author of Mark, which by many is believed to be John Mark, was not a scholarly writer. He took his task to be the reporter of Peter, whose life had greatly influenced his own, if tradition be true. In Mark we find a preacher's conception of Christ. It is not his aim to give a life of Christ, but rather that we should know his teachings and his message. He has presented to us the Christ in action, the doer of deeds, acting both as worker and as teacher.

In Mark we see Jesus as the man of power—power which is not that of mere man, but of God. As B. W. Bacon in "Jesus the Son of God," says, "The Gospel of Mark has a distinct strain of the heroic (Mark 12:35-37); it pictures a 'strong son of God,' victorious even through death over human fanaticism. Its Christ is a dying and rising Redeemer, who must triumph first over the jealous cruelty of his own people." Mark presents Jesus as the successor of John the Baptist. Christ is shown to be sensitive to the loss of energy as exemplified when power went from him at the touch of his garment by the sick woman (5:30f). Lack of faith, especially as shown by many of his old friends who knew him before he became known as the Messiah, often limited his power to work miracles. Mark does not attempt to explain the facts which he tells, but believes it sufficient to relate them, holding that the facts will speak for themselves the power of Jesus. Mark does not believe it necessary to draw inferences from Jesus' teaching. He relates these facts picturesquely, with simplicity, and with a sort of photographic accuracy which is typical of his portrait.

In his "Portraits of Jesus Christ in the New Testament," H. S. Coffin emphasizes this idea of power and says: "The outstanding characteristics of Jesus in this portrait is power—power in teaching, in cures, in influence over men, in death, in resurrection." Mark dwells upon this with special note of the effect Jesus produces. He lets us see the personal attention Jesus gave in healing, the pains he took, and the effort which it cost him to communicate his strength. The courage and moral heroism of the Master are apparent on every page. There is no trace of fear in Jesus in the presence of wild demons and lepers. He is entirely free from self-consciousness and is calm and self-possessed when Scribes and Pharisees try to defame his character with their scornful insults. Even when the storm is raging on the Sea of Galilee, he is fearless and falls asleep on a cushion. This forceful Jesus of Mark corrects any idea of an effeminate Christ. Jesus often awes his followers with his great power in speech and act and they do not understand and are startled by his patience and devotion. Through Jesus, Mark makes us feel the power of God.

In this Gospel of Mark, Jesus is first presented as a herald of the Kingdom. He is recognized as a teacher, a

prophet, a healer, as one who has authority. This being the first account of Jesus, we find here the impression of Jesus as men saw him in the early days. J. A. Findlay, in "Jesus as They Saw Him," says: "Their first impression, we may be sure, was that here was a new kind of prophet, quite as ready to listen as to speak, one who made you feel that he was interested in you, that you could talk about yourself; who was always able to take time about doing good, for he never had public engagements which forced him to hurry over private and casual interviews." This seems to shine forth throughout Mark's Gospel. Yet we also note that Jesus seems to move about with more or less rapidity from one event to another, for we are often told that he went "straightway," which would indicate a certain amount of hurry, but not rush.

As has been indicated before, this portrait renders Jesus more human than any of the others. Mark is the only one who mentions that Jesus was a carpenter. In Mark's realism he does not omit the traces of human passion, weakness, and ignorance which bring us so much closer to Jesus. Mark pictures Jesus as "the man who is himself dependent on God, who is tempted, who is limited in power and knowledge, who prays, who struggles, who goes down into the depths of God-forsakenness." It is these touches in Mark which give Jesus such a human aspect.

Another feature emphasized in Mark is Jesus' unfeigned kindness and willingness to help. He is gentle, loving. It is his purpose to be ever at the disposal of the most needy. No one ever appeals to Jesus in vain—little children, a suffering woman needing help and a friend, one seeking understanding. He has *real* sympathy for all. Ballantine puts it thus: "Mark's idea of the work of Jesus was that of imparting to human hearts the inclusive love that serves, and the freedom to use one's own mind. It is love to God, love to children, sympathy with the sick, generosity to the poor, friendship to sinners, holy democratic comradeship with all classes, freedom to do the loving, sensible thing anywhere on any day, even on God's day and in spite of the Bible."

(To be concluded)

New York City.

To a Little Child

I fancy things look queerer in the night
Than when we see them on a sunny day,
The moon far in the sky seems near and bright,
The children fast asleep seem far away.

At night I quest, does God grow lonely, too,
And feel the lack of someone's kindly voice
Or word of love or promising to do
The very best, and in that best rejoice?

It must be all too lonesome just to feel
That big and little folks so very near
Have not remembered in their eager zeal
To give Him thanks for life and being here.

His needs are not as our needs, Sara Sue,
Or so we oft repeat when day is ours;
But late at night the watchman holds 'tis true
God needs our friendship in the lonely hours.

EDWARD C. FAWCETT.

Westtown, Pennsylvania.

Visiting Friends in Canada

By Nellie H. Markle

OUR impressions of a first trip in Canada will not be related with the verve of Visiting Friend; but having been travelling companions of V. F. and his wife on numerous occasions, we know ourselves to have a like appreciation of new friends and places.

While thorough believers in a republic as an ideal form of government, we found it more thrilling to ride over the King's Highway, as Ontario highways are called, than to follow a federal marking. From Sarnia to Kingston and on to Ottawa we took our guidance from these signposts, entranced by the beauty of the countryside and of lake and river.

The flower-borders of English gardens are at home in Ontario. A riot of color in delphiniums, foxgloves, canterbury bells, sweet williams, roses and many more of the old favorites, as they bloomed in countless numbers, made us exclaim with the poet, "What is so rare as a day in June!"

We entered Ottawa along the Rideau Canal, whose banks, planted with trees and shrubs, form a beautiful parkway. Such an entrance to a city could not fail to make a favorable impression upon its visitors.

The occasion for our being at Ottawa was the meeting of the American Association for the Advancement of Science. Many men from the numerous fields of scientific research and teaching in the United States and Canada had brought their families with them, thus combining a vacation with the satisfying of a professional interest. Arriving a little late, we discovered that all the hotels were full, but we soon found lodgings in a private home near the center of the city. Three other couples attending the same meeting had preceded us, occupying all that was available on the second floor, but under the eaves on the third floor we found even more satisfactory quarters. Of the men below us, two were teaching with acquaintances of ours and one, from State College in Pennsylvania, was a former colleague of Robert L. Sackett, a much-loved teacher at Earlham College in years gone by. Our hostess, an enthusiastic philatelist, working at her collection as we arrived, became a deterrent to science, for the men were at once so intrigued by her rare stamps that some of them, at least, went late to more than one session. Meanwhile the charming daughter of the house looked after our comfort.

A garden party at the Experimental Farm, which covers an area of 825

acres, included demonstrations of the practical research which is being carried on for the betterment of the agricultural interests of Canada. It is a real accomplishment to provide a substantial tea for more than a thousand persons, but no one was left unsatisfied.

With other wives of scientists, the writer went another day to a tea given in the restaurant of the Parliament Buildings. In stentorian tones the head butler announced three times the names of the guests as they entered, to be greeted, not by royalty, as the occasion seemed to warrant, but by the friendly members of the reception committee, whose chairman remembered to tell me an hour later, as I said my adieus, that she hoped some day to visit Indiana.

The Peace Tower was added in 1928 to the already imposing Parliament Buildings as a memorial to the Canadian soldiers who gave their lives in the World War. It contains commemorative tablets, a small chapel, or memorial chamber, and a carillon of great beauty of tone. The name, Peace Tower, has a significance that is not indicated by the term War Memorial, so frequently used. We listened to a debate in Parliament on the suitability of sixty years as the age of retirement for government officials, including judges. It had a familiar sound.

Of the Association meetings, I shall comment upon only one, the concluding lecture of a series on "Science and the Future." It was given by Principal Wallace, of Queen's University. He is a geologist with an enviable reputation and an educator and executive of high rank. In entire sympathy with the scientific method, he made a strong plea for an interpretation of science that

will allow for the application of a spiritual emphasis. It was a strong address and well received.

After hearing him, it seemed fitting that we should wend our way back to Canada Yearly Meeting, this time taking a northern route, where the highlands dip down into central Canada. The hillsides were thickly covered with flowers, whose color might have been described as a heavenly blue; but unfortunately the plant can lay claim to no such celestial name. Because of its pernicious habits of growth, it is known as "devil flower."

We traveled the whole afternoon on roads that tourists seldom use and found that we had been wiser than we knew, for on coming to the main road near Toronto late in the day, we remembered, as we saw the heavy traffic, that the next day was Dominion Day, a national holiday. All who could get away from the city for the week-end were pleasure-bound.

Arriving at Pickering College, at Newmarket, just before sunset, there was yet time to be welcomed and made to feel at home by Canadian Friends, before the evening session began. We were greeted first by Webster and Sarah Zavitz, the grandparents of Sarah Webster, a recent graduate of Earlham College. We met, too, William Harris, who presided over the evening meeting and Raymond and Gracia Booth, whom we had known in Indiana.

The principal speaker at the evening sessions was Dr. S. Archibald Smith, who, in giving a series of talks on Religion, spoke with an impressive assurance that could come only from a mind that through the years had become a treasure-house of spiritual and intellectual resources.

Canada Yearly has not followed the conventional pattern, but has used its collective mind to work out what the International Council of Religious Education would call an indigenous program. The business of the combined sessions of Genesee and Canada Yearly Meetings, with four clerks at the desk, is carried on at the same time. There is an absence of confusion and a fine courtesy and understanding on the part of both groups.

Dr. Charles Zavitz is the Clerk of Genesee Yearly Meeting. It was said that through his long association with one of the experimental farms he has made a greater contribution to Canadian agriculture than has any other man. In appreciation of this, a building has

MESSAGE OF THE WIND

A breath of wind, perfumed and sweet,
Salutes me on a busy street:

I see red-clover—second yield—
Is cut, and drying in the field;

The pungent reeds, so bronzed and slim,
Are rustling near the river's brim;

And slender stalks of waving wheat
Are turning amber in the heat.

I know that Autumn is aglow
Because the wind has told me so.

KATHRYA KENDALL.
Seattle, Washington.

been named for him. He presided over his share of the sessions with the ease of one long familiar with such service.

G. Raymond Booth is the versatile Clerk of Canada Yearly Meeting, equally adept in arriving at the sense of the meeting or of stepping out of role to express a personal concern or for the minor but necessary function of assisting speakers to the platform.

Time has dealt graciously with those Friends in Canada who have lived long enough to have a pride in age. Their active participation in the meetings bespoke alert minds. Esli Terrill, at ninety, goes regularly to his hunting lodge in the north woods and drives a horse that is a grandson of Dan Patch. He is also a Trustee and a member of the Representative Meeting.

The informality of the meals served in the college dining-room is conducive to good fellowship. The serving and the clearing of tables is done by the men, thus allowing the women complete relaxation from household cares.

That the two Yearly Meetings have developed an active social consciousness was demonstrated by the report of the joint Service Committee. Questions of social and economic justice, interracial activities and problems relating to peace, all came in for their share of consideration. Young Friends and older Friends alike took part in the discussion and gave evidence of a feeling of responsibility for action. The work of the Toronto Peace Library, through which Gracia Booth is becoming known in places far from her home, deserves a whole article.

We have a special liking for the editors of Friends' papers, including *THE AMERICAN FRIEND* and *Friends' Intelligence*. We added one more to our list when we met Louise Roark, who edits *The Canadian Friend* and apparently finds time for many other interests.

On Saturday morning, though reluctant to leave a group with whom we shared so many interests and aspirations, we found ourselves traveling again on the King's Highway toward Quebec and Gaspé Peninsula—but that is a story in itself. As we rode, the spirit of the Yearly Meeting was yet with us and we pondered many things. Are not Friends indeed traveling the highway of the King of Kings? When there are detours and the marking is not clear to us, can we find our way again? Do we have a clearer vision of our course, because we are following the Master's guideposts?

Richmond, Indiana.

Too many Christians think of religion as a matter of self-denial; Jesus thought of it as a matter of filling life with joy.

CANADA YEARLY MEETING SESSIONS IN REVIEW

BY G. RAYMOND BOOTH

Beginning their second decade of united fellowship and service, the seventy-second session of Canada Yearly Meeting and the one hundred and fifth session of Genesee Yearly Meeting met together from June 29, to July 3, at Pickering College, Newmarket, Ontario.

Perhaps never has there been a more glorious early summer weather for Yearly Meeting. Certainly it would be hard to remember more disheartening circumstances otherwise. Ella R. Firth, loved and honored by all, was unable to be present due to illness, and has been ordered by her physicians to relinquish all positions of responsibility. She has been President of the Missionary Society since its inception at the beginning of the century. However, she has been made Honorary President and her counsel will not be altogether lost. The LeRoy Cody family were absent due to the critical illness of their lovely, sixteen-year-old daughter Janet, whose life has been despaired of. However, LeRoy Cody was reappointed Clerk of the Representative Committee, while Annette Cody retains the Secretaryship of the Missionary Society.

Two men, Albert A. Colquhoun and Robert Cronk, each of whom had served long terms as Clerk of their respective Quarterly Meetings, had died on the same day scarcely two months before Yearly Meeting. The passing of Frank Cornell, first editor of the *Canadian Friend*, lately resided in Florida, and of John R. Webb, a former minister in the Yearly Meeting, were saddening events, as was that of Florence Bycraft and John Muma, valued and active members still in the prime of life, and Ella J. Terrill, long identified with the missionary work. The husband of the latter, in his 92nd year, was present nevertheless.

However we were not at all "unlucky" in the presence of thirteen visiting Friends. The ministry, vocal, silent and social of these Friends from New York, Indiana, Baltimore, London, North Carolina, Western, Ohio, Canada (Norwich) and Japan Yearly Meetings was rich and varied.

S. Archibald Smith was present by invitation for a series of evening lectures including the Sunderland P. Gardner Lecture and the Young Friends address. He spoke on "Religion Unafraid," "A Religion of the Spirit," "The Legacy of Jesus," and "Life's Noblest Quest." He and Isabel Smith, while greatly loved by all, were especial favorites with the young Friends.

Merle L. Davis, Administrative Secretary of the Board of Missions of the Five Years Meeting, delivered a states-

manlike lecture on "The Advancing Kingdom." While starkly and vividly realistic about the obstacles, he nevertheless saw distinct evidences of advance. On two evenings, following S. Archibald Smith's lecture, he showed his moving pictures of British East Africa and Palestine. May we say here that the method of visual education is by all odds the best. If this method of inter-Yearly Meeting communication could be enlarged to include all groups of Friends on the Continent, it should prove highly entertaining and definitely unifying. Incidentally, Merle Davis will be wanted again and again in this Yearly Meeting.

Nellie H. Markle's lecture on Religious Education was a heartening descriptive statement of the efforts to develop a vital program of religious education among Friends of the Five Years Meeting.

The Clerks' tables were unchanged from last year—Charles A. Zavitz and Mable Oille for Genesee, and G. Raymond Booth and Stirling Nelson for Canada. There were no "alternate" sessions. Business of both Yearly Meetings had been grouped topically and the Clerks cooperated in "alternating" business within the various sessions.

The Foreign Missionary Society was concerned with the retirement of Ella R. Firth as President, a pension scheme for the Binforde's who plan to spend the evening of their life among the Japanese of California, and the support of Edith Sharpless who has gone to Shimotsuma in Japan. The Home Mission Board has regretfully released Harry Parry who has labored within the Yearly Meeting for forty fruitful years, the last nine of which were spent in West Lake Quarter. Plans are maturing for naming his successor who will assume leadership as a Quarterly Meeting Secretary. The *Canadian Friend* is much appreciated as a unifying and edifying agency among Friends in this far-flung Dominion of Canada.

The Canadian Friends Service Committee, which unifies the social testimony and work of all Canadian Friends, required more than its usual allotment of time this year. It has been interested in Spain and China war-sufferers, regional conference, co-operatives, rural peace education and peace caravanning, temperance, camps for underprivileged boys and girls, Negro youth, and through its relationship to the Social Service Council of Canada, in prison reform, proposed sweepstakes legislation, and other legislation affecting the social and national well-being.

Young Friends reported their most successful and active year. They held at the Christmas-New Year's holiday a Conference under the leadership of Gilbert Bowles and others, built around Dr. Kagawa's three-fold program of

evangelism, leadership training, and economic co-operation. Their camp conference last summer was in the nature of a seminar on Race relations in Canada. They have maintained an active and worth while relationship with the Canadian Youth Congress.

In looking over the foregoing, the writer is aware that its scope and breadth seem presumptuous in view of the exceedingly small numerical strength of Friends in a country geographically larger than the whole of the United States, but perhaps Christianity will succeed only when it is both presumptuous and humble, and we hope we are humble.

YOUNG FRIENDS CONVENE ON PUGET SOUND

On Wednesday, July 13, Quaker Cove, the quiet camp ground of the Northwest Young Friends Conference on Puget Sound, became a beehive of activity. All day cars bearing licenses from British Columbia, from Oregon and Washington, even from Pennsylvania, buzzed down the road to stop before the central lodge. By nightfall, the conference routine was running smoothly: squads washing dishes, carting water, cutting wood; teams, the Olympians and Cascadians, hurling volleyballs and baseballs around the recreation field; a beach fire crackling at vespers; and a silent group of worshippers watching the last rays of sunlight on Mt. Baker.

Thursday morning the classes, led by President W. O. Mendenhall of Whittier College got under way. The discussions centered on the Queries of the American Young Friends Fellowship: "What is the world turning to instead of Christianity?" and "What demands does our faith make upon us?" The note that was sounded again and again was of the need of individuals whose lives touch God.

Saturday saw a change of routine. Over thirty of the group arose four hours earlier for a sunrise hike up Mt. Erie. Classes were replaced by a meeting of the Northwest International Association of Friends at which Lawrence Lindley spoke on Friends' work among the Indians. A homegrown play, "Faint Heart Failed," by Etta Marie James, and a beach party enlivened the evening. Of course there were Sunday School, song service, worship meeting, and a company dinner on Sunday; and after movies of a typical '38 conference day had been taken, the conferees left for their respective points on the Pacific Coast, fortified with a chain of friendships and spiritual visions forged at Quaker Cove.

AMERICAN FRIEND ABLY DEFENDS THESIS

Quaker International Service Interpreted to Jury of Historians at Geneva

On Saturday afternoon, July 9, in the Senate Room of the University of Geneva our Friend Willis Hall successfully defended his thesis entitled, "Quaker International Service since 1914."

This was no ordinary thesis. True, the subject was allowed as a thesis subject since it gave scope for original research and reference to source material. How much scope it gave is clear from the formidable number of notes, and the bibliography which, though sufficiently voluminous in itself, is only a tithe of the sifting of articles, pamphlets, reports and correspondence undertaken by its author over a period of years in Philadelphia, London, Geneva and elsewhere.

But although Willis Hall wanted the Doctorate in connection with his professional career (he is Professor of History in the Friends College at Wilmington, Ohio) he wanted something else even more. He wanted to write the fullest and most authoritative account possible of the whole international activity of Friends during and since the War. Towards that end, despite physical handicaps that might have daunted the bravest, he has pressed on to the goal with a courage and a pertinacity that have greatly impressed all of us who have been privileged to know him, and in some small measure to share in his tremendous undertaking.

It is unfortunate, and disappointing, (most of all for the author himself) that at the last moment it was deemed necessary by Willis Hall and the Professors at the Graduate Institute of International Studies, in order that the work might be completed in time and kept within the necessary compass, to eliminate the important material gathered concerning the relief work of Friends. This section was the one chosen to be omitted on the grounds that the subject had been covered in other books, whereas the Peace and Service work of Friends, including the Centres, had not been treated in a thorough form elsewhere. It is much to be hoped that Willis Hall will some day have the opportunity of adding the material on the Relief Service so that the book may be a rounded whole.

I believe the Quaker International Service has provided material for at any rate one other thesis. But, so far as I know, this is the first time that a thesis

on a Quaker theme has been defended before an International Jury of Professors.

There were some fifteen of Willis Hall's friends (fellow students and members of the Geneva Group) to give him moral support when he faced the somewhat formidable row of examining professors. William Rappard (Swiss), Director of the Graduate Institute, presided. To his left were Professors Ferrero (Italian) and Whitton (American). To his right, Paul Mantoux (French), Co-director of the Institute and one time Chief of the Political Section of the League Secretariat, and Pitman B. Potter (American), under whose direction the thesis was prepared, and who has shown a great deal of sympathetic interest in the thesis and in its author. One and all, the examiners paid warm tribute to the thoroughness of the thesis and incidentally to the disinterested nature of the work it described.

It was obvious, however, that admiration for Friends was tempered by considerable doubt, not so much concerning the character of the Quaker Service as the fundamental soundness of the pacifist doctrines upon which that Service rested.

Not for the first time one heard highly intellectual men, perhaps a little exasperated by the somewhat nebulous and intangible nature of the idiom, demanding that the Quaker faith be explained in everyday language that the lay mind could comprehend. And, not for the first time either, the Quaker apologist found himself hard put to it to meet that demand satisfactorily.

One question was directed to discovering whether the Friends Service was at all affected, and if so to what extent, by failure or success. The answer could hardly have satisfied the pragmatically minded questioner. One hopes Friends are ready to reshape not only methods, but even doctrines in the light of experience. But, in the last analysis, the Quaker faith and life is not a matter of calculation, but of intuitive conviction, which may even run counter, for an indefinite period, to rational considerations.

Nevertheless, one came away with the feeling that the evident interest in, and sympathy for, the Quaker Service on the part of men who were convinced that pacifism offered no immediate escape today for a force-ridden world was a challenge to us Friends to make every effort to express our faith so far as possible in terms that may be more readily understood. Even more, it is a challenge to try to live the kind of life that carries conviction, even if its meaning and implications are beyond the power of words adequately to express.

BERTRAM PICKARD.

Geneva, Switzerland.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXIII

AUGUST, 1938

Number Four

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

Editorial

London Yearly Meeting Takes Peace Seriously

LONDON Yearly Meeting will hold a special session, November 18 to 20, for the sole purpose of rethinking peace and relating its peace testimony to present world problems. Peace is in the headlines in London Yearly Meeting.

It is rather difficult, even in these days of continuous crisis, to stir Friends very deeply on the question of their peace testimony. That is a subject that we take more or less for granted, without, however, appraising our real convictions thereon and applying them to the tensions and conflict that afflict the world. In most of our Yearly Meeting sessions, the hour devoted to peace is too often spent rather conventionally and listlessly—we don't come to grips with this central principle of our faith and life. And this but too truly reflects the inert spirit in our local meetings.

This is no time for taking things for granted. We have assumed that within the past decade the Christian pacifist movement has become formidable. In these times of severe testing, however, when democratic principles seem locked in a death struggle with those of dictatorship, when aggressor nations run rampant, and when civilian peoples are massacred in mass by the brutal ferocity of international banditry, there is a great defection from the ranks of the avowedly pacifist. Familiar words of twenty years ago are heard again to the effect that these conditions are different and we must resort to force to save democracy and civilization.

"I was a pacifist once and the time may come when I shall be a pacifist again; meanwhile I am prepared to fight." Thus is quoted in the *London Friend* a young man, who five years ago, supported the famous Oxford Union resolution: "That this House will in no circumstances fight for King and Country." To this young man, and doubtless to thousands of others who registered as "war resisters," pacifism is not a conviction that grows out of a deep religious experience. It becomes rather, a policy that is to be shifted according to the blow of the political winds; and especially so when the winds threaten to assume the proportions of a hurricane. Many who have not yet renounced their peace faith are uncertain and perplexed. Indeed it is a searching, testing time for all.

What have Friends to say—and do—in the face of such a situation? It will not suffice to dig up our historic declarations and reaffirm them. While our underlying principle is the same, its application must be made to the problems and needs of the hour. Our faith in the way of peace as the way of Christ must be expressed in terms of what stricken and threatened peoples are suffering now, and we must be prepared to match our fresh affirmations by a conduct and program of life consistent with them.

So at least says London Yearly Meeting in effect. In

the reports of its annual sessions held in May, we read that the subject of peace brought only a conventional response. "Friends seem rather bewildered and on the defensive," wrote an American observer, Elbert Russell. "The customary attitudes do not seem to fit into the amazingly complicated and swiftly changing European situation." Evidently this very feeling of inadequacy and bewilderment has aroused English Friends to action. Since May, sentiment has been growing that the Yearly Meeting should face the issue frankly and fully. This sentiment crystallized in the July Meeting for Sufferings in the decision to call a special session of the Yearly Meeting in November to deal wholly with this important question. The subject for consideration is: "Our Quaker Peace Testimony and Its Implications and Interpretation in the Modern World."

While the topic as announced may seem general and glittering, it will be broken down into very definite and practical challenges. Already topics for inquiry and study are being sent to the local meetings in preparation for the special session. Very pertinently it is asked how the way of life that takes away the occasion of wars applies to imperialism and colonies; to the aggressor and defense of liberty; to Friends, and the State, involving industrial conscription and air raid precautions; to our personal attitudes and responsibility. We shall watch with interest that special session of London Yearly Meeting. Meantime, shall we American Friends do more than watch—and wait?

What Is Our Inmost Heart's Desire?

WE HEARD recently an impressive story of Helen Keller. During an open question period following an address she had given before a large audience, someone had the temerity to ask this: Helen Keller, if you could have granted to you just one wish, what would that wish be?

The audience awaited her reply with almost breathless expectancy. Would this gifted woman of difficult speech ask for persuasive eloquence? From the depths of her long night of darkness would she ask for seeing eyes with which to look upon the beauty of creation in Spring? Or would she ask for hearing ears that she might listen to the anthems from bird land? Just one wish—what would it be?

Came then this reply: If I could have granted but one request, I would ask that we might have world peace.

Thus spoke Helen Keller of her heart's deepest desire. Putting from her all thought of personal interest and gratification, she voiced her concern for the welfare of humanity. Do we, professed advocates of peace, show unselfish devotion such as this? What might the Church of Christ not accomplish in bringing to pass a warless world, were it to follow the Prince of Peace with such singleness of purpose!

Confess, Then Confer

BY MURIEL LESTER

DURING the spring of 1919 in the mean backstreets of London's East End, a group of working women hit upon an iron law. That some statesmen today are beginning to understand it, is the ground of our hope for world peace. These women were getting letters from their sons in the occupied area of Germany. On cheap Y. M. C. A. note-paper one blunt pencil scrawled these words: "Cologne. Dear Mum—Things are something shocking out here. These kids don't look like wot kids ought to look. Their faces are white and thin. They were hungry long before the Armistice. We feed 'em our rations every day but it ain't enough. Can't you people at home get busy?"

So they got busy. As they collected food and money they discovered to their disgust that this shortage was one of the aims of Allied policy and was being effected by the British naval blockade of the German ports. The fact that an East End sailor boy should unwittingly help to starve the very children his brother in Cologne was feeding led the common working women to march to Westminster with a letter to the Prime Minister. It ran as follows:

"Dear Mr. Bonar Law:

We who know what it is to be hungry do not want any children anywhere to go short of food. We ask you to alter the Allied policy of the blockade. . . . It is a sin. . . . It is also silly. Cruelty imposed on a conquered people is sure to lead to trouble later on, perhaps revenge. Our children will be the ones to suffer."

The German Chancellor understood the iron law in pre-1933 days when he took action without precedent among the great powers. He sent his representative from one Allied capital to another, asking alleviation of the burdens, economic and psychological, laid upon Germany at Versailles, on the grounds that without some such action the Weimer Constitution might collapse. The Allies would not relent. Finally he wrote to Ramsay MacDonald, appealing to him for help not for the sake of Germany but for the future of European democracy. He warned him that he could not withstand the upthrust of revolt much longer, and revolt would probably lead to revenge.

This nemesis is now upon us. We are in greater peril of Germany now than in 1914-18. Stanley Baldwin has declared that if war comes it will mean the end of Western civilization. Yet the old statesmanship still chases its own tail in a blind alley of its own making. The prophecy of the working women is reach-

Widely known peace and social betterment worker of London, Muriel Lester, following a trip to the troubled Orient, has recently made a visit to this country. This article appeared in the March issue of "Fellowship," organ of the Fellowship of Reconciliation.

ing fulfilment. A few months ago a frightened East End child ran out of her home and inquired of a friend of mine who happened to be walking down that narrow street, "Please, Miss, is it true that the government has enough gas masks for every one in London?" Reassurances failed to comfort her. "Is there one for all of us children?" she persisted. "Because we've got a new baby indoors and I don't think the government knows."

The old diplomatic technique is proven futile. In face of impending doom where shall we seek the new?

We must turn our romantic conferences into something realistic. We must have a world economic conference at which national representatives will no longer smear whitewash over their own governments, but will own up to their follies. We British for a couple of years past have been getting ready to confess that "it is no more wicked to covet empire than to cleave to empire." Many of us would advocate that all our territorial possessions be put under international control. The French might confess their regret for having forced the mayors of occupied Rhineland towns to set up brothels and provide women for the satisfaction of their victorious troops' sex hunger. We would confess our sativoid refusal of Japan's request to the great powers to recognize racial equality between East and West. It took great courage to make that request; the liberals among the Japanese, however, knew that it was worth the risk because only by some such declaration of equality could they hush the clamor of their militarists. We would further confess blood guilt in China in that we alone at Geneva refused some years ago to sign the convention abolishing air bombing. Americans would confess their share of guilt in the Far East. Japanese liberals were not without hope of saving their country from militarism until the Exclusion Act was passed.

Even if the dictator's representatives will confess nothing, we need not worry. A self-righteous pose cannot persist when no one is impressed, especially if

other people are enjoying the release of new energy and the clarity of mind which are the by-products of telling the truth for once. An air of conscious rectitude is deliciously ridiculous. However, the dictators' representatives will come to the Conference because they will see that it means business. On its agenda is Sir Samuel Hoare's notable offer to consider how the have-not nations may be assured more adequate access to the raw materials of the British Empire.

Some democrats may object to sitting down at a common table with the dictators. "Will you shake the bloody hand?" is a question with a long history. Our answer is that after a war anyhow, the protagonists have to face each other. It is just a little easier and infinitely more sensible to do so beforehand. In personal affairs most of us have experienced the strain of having continually to convince ourselves as well as other people that the wrong or foolish thing we did was not wrong, or not our fault, or that it never really happened. When at last we rip off the ill-fitting white robe of innocence and accept responsibility for our own actions, the relief is tremendous. It is the same with public affairs. When I first faced my Chinese audiences I was well aware that their eagerness to hear the English visitor was tangled up with old sores dating back to the opium wars. Before beginning my address, therefore, I always confessed and asked forgiveness of them for my share in Britain's specific guilt in China. Their whole energy was then available for listening to what I had to say.

On one occasion three leading Japanese statesmen asked me to relate a hearsay story that was worrying me continuously, about their drug traffic in North China. When I had finished they proceeded to make a whitewashing speech, clearing their country of guilt. I was almost tempted to give up my enterprise for it seemed obvious that an impasse had occurred. Their statement was so unpleasantly reminiscent of pleasant and plausible speeches made by British statesmen about the condition of India. Then I remembered the new technique and when the harangue was over I said, "You know, don't you, that even if my hearsay story were much worse than it is, and even if it were proven true, I still could not lift up one little finger in condemnation of Japan. I know that what Britain has often done is much worse."

Like an April morning in England the air suddenly and completely changed. "Are you going to China, Miss Lester?" enquired their spokesman. "Then will you please keep careful watch on what our people are doing there so far as opium and drugs are concerned. If you see anything that looks wrong, please go to the nearest Japanese official and ask for an explanation. We will arrange with them to give you every facility you want. If you are not satisfied, please collect evidence and send or bring it to us. We will see that it receives careful attention." They were as good as their word.

We have been taught to think that this sort of honesty is exceptional, almost abnormal. But actually it is natural, unless one keeps doing violence to one's own nature, or assumes that what comes naturally to himself cannot be expected in other people. When in East London the siren warned us night after night of approaching Zeppelins, it was a common thing to snatch up the babies and spend three or four hours in a government dugout. The nerve strain was heightened by malnutrition. We had to form shopping queues, moving forward a step every minute or so. In a daylight raid fifteen kindergarten boys and girls were

killed at a nearby school. Yet people were able to keep their feelings objective towards the enemy. It was a quite ordinary working woman who revealed this to me. We were sitting together one afternoon over a cup of tea. In meditative voice she addressed me. "When you come to think of it, Miss Lester, those Germans up in them Zeppelins, you can't blame 'em. They're only made to do it, same as our men are, poor devils!"

When a Jewish criminal was being tortured, he considered his tormentor objectively, found excuses for him in that he was made to do it. He couldn't be blamed "Father, forgive him." We have been taught to consider this unique, unnatural, exceptional. Need we? The other day in a big American city some Chinese industrial girls were collecting money to send home to their compatriots in distress. When the total was reached one of them said, "Hadn't we better send some of this to the industrial girls in Japan? They're sure to be suffering too." No one demurred or even seemed surprised.

A few months ago two Japanese boys were ordered to join the draft for China the following day. That night they went out and conferred. At length they fetched a writing brush and a big piece

of poster paper. They wrote a Japanese sentence the gist of which was, "We are not willing to kill our Chinese brothers." When they had securely fastened this poster to a rock by the side of the lake they jumped in. Suicide is the normal course when no other way appears compatible with honor. The police authorities having recovered the bodies left them purposely unburied and exposed at the foot of the poster for forty-eight hours. Passersby were duly affected, but not quite in the way desired by authority.

Thus did these two boys confess their country's guilt. They practiced the pre-condition of peace. We, instead of dying, must live and work for the new conference. Its three bases should be confession, access to raw materials, and the internationalization of imperial possessions. It is waste of time to spend a single second in what we call righteous indignation. Moral condemnation of the Japanese is seen to be ludicrous while we are supplying the scrap iron for their bombs, the gasoline for their bombers and the money for their war chests.

We will confess and we will confer. This we will do in the name of God and of the common people.

The Propaganda of Prejudice

BY PROF. CLYDE R. MILLER

THERE have been several periods in history when entire populations were swept away by mass hysteria fomented by what we may call "the propaganda of prejudice." The medieval persecution of heretics, their torture and death, the phobia against witches which followed the medieval heresy craze, and the present propaganda directed against Jews and other races—all are examples of this dangerous form of hysteria.

HATE EASIER TO STIR THAN LOVE

We had a classical example of it in the World War when virtually all America was whipped up into a frenzy of hatred against the Germans. The best of people joined in this hatred. Ministers of the gospel, university presidents, eminent leaders of capital and labor—whatever their individual differences, these were at least momentarily lost sight of in the mass hysteria directed against the Germans. The cross of Christ, the Prince of Peace, was placed upon the sword of the warrior to sanction and consecrate it in its work of death. Thus was the prestige and authority of the

This address was given at the Conference on Intercultural Education for Teachers, Riverside Church, New York, July 16, under the auspices of the New York Round Table of the National Conference of Jews and Christians. Professor Miller is Secretary of the Institute for Propaganda Analysis.

church itself transferred to sanction a war which, after the period of hysteria has passed, many regarded as decidedly unChristian.

Today the best example of the propaganda of prejudice is found in Hitler's Germany. Here every channel of communication is controlled to project the images of hatred which Hitler, with the astute cunning of a master propagandist, has utilized to weld the German people into one unified mass. Hitler has operated upon the principle that hate is easier to foment than love. He knows that we can hate people we never saw. We can fear, detest, and suspect them. In order to respect and admire people, contact with them is almost essential.

That is why the propagandists who

work up mass hysteria consciously or unconsciously use the easy tool of hatred. It is immaterial whether such propagandists are sincere or insincere. Hitler probably is sincere to the point of fanaticism. So perhaps, also, is Mayor Frank Hague of Jersey City. The main point is that those who utilize the propaganda of prejudice do affect thousands and millions of persons who hear their voices over the radio or who read their words in print.

THIS A PERIOD OF MASS HYSTERIA

Today as a result of the tensions which caused the World War and of the tensions which followed the World War, the world once again is in one of those periods of mass hysteria, with the propaganda of prejudice going full blast. We know from our World War experience and we know from the utterly useless and irrational torture and persecution of uncounted thousands of "heretics" and "witches," that no possible good can come from this hysteria—only evil.

We have seen that evil grow in Germany with the effect that the very

principles of humanity and religion, the things which have given life its promise and worth, are trampled under foot. We have seen that contagion spread from Germany into Austria and threatening to spread through southwestern Europe. We have seen it reaching from Italy and Germany into Spain. We know that as it grows it brings greater destruction of human values and, if it spreads rapidly enough, that destruction will increase by catastrophic measure to engulf our own country. We see its increase here. Jersey City is but one example. There are many Jersey Cities, incipient or more or less developed throughout the country.

JERSEY CITY—"THE SAVAGE MIND"

The reason for this is that there is something of what may be called the Jersey City spirit in the mind of every living individual. It is what James Harvey Robinson calls "the savage mind," which by social usage is kept fairly well hidden in most of us most of the time. When it breaks out of its hiding place, it brushes aside the civilized mind, which is a mind of reason, of critical analysis. The savage mind manifests itself by high emotion. When enough of us have our emotions worked up, we have a case of mass hysteria. It is this phenomenon which gives point to the old saying that whom the gods would destroy they first make mad.

What can we as individuals do to protect ourselves from the propaganda of prejudice? We can recognize this propaganda when we see it. Chiefly it takes three forms:

DEVICE OF CALLING BAD NAMES

First, there is the form of name-calling. Here the propagandist would have us condemn and reject a race, a nation, or a group; to that end he applies to that race, nation, or group a bad name. In the Middle Ages such a bad name was "heretic." Today it is "radical," "red," "subversive," "communist." In Germany Hitler used this bad name device in connection with the old scapegoat principle. He built up the word "Jew" into a bad name just as in the Middle Ages the word "heretic" was built into a name which connoted the basest of wickedness and evil. At the same time Hitler gave the word "communist" a connotation that signified all possible evil. Then he associated Jew and communist; and the German people, worked into a frenzy of fear by Hitler's fanatical oratory, turned upon all who were labeled "Jew" and "communist" to imprison and to destroy them. Those who spoke out against this practice were themselves called "Jew" and "communist" and faced a concentration camp. The same process is clearly observed in countries other than Germany and in cities other than Jersey City.

USE OF GLITTERING GENERALITIES

The second common device of the propagandist of prejudice is the use of glittering generalities. Here the propagandist associates certain virtue words with the race or group or nation he wishes us to approve. By use of these he would have us accept that race, nation or group. Here he appeals to our egotism, vanity, pride, selfishness. He pictures our group as having the finest of all qualities while other groups are vastly inferior. Thus by the use of glittering generalities the propagandist of prejudice can associate all virtue with the one hundred per cent British or the one hundred per cent American group; and by the use of name-calling can associate evil, wickedness, and baseness with other groups, races and nations.

EFFECTIVENESS OF SYMBOLS

There is a third device—namely, that of transfer. Here symbols are used. The flag represents the nation. The cross represents the church. Uncle Sam represents the American people. John Bull represents the British people. By the manipulation of these symbols the propagandist can transfer either the approval or the disapproval of church, government, or national group to races, groups, and nations he wishes approved or condemned.

What is the antidote against the propaganda of prejudice? In a word it is that type of education which makes us critical, makes us examine, makes us analyze. In the case of a bad name we must say: "What does it mean? Is it correctly applied? Who applies it? What are his interests? Why does he apply it? If we reject and condemn the thing he wishes us to reject and condemn, will we be serving our own interests and the interests of most of our fellows or will we be the dupes of either a coldly selfish crook or a whirling dervish of a fanatic?"

LEADING QUESTIONS TO BE ASKED

In the case of the glittering generality, the antidote again is analysis. Take such a generality as "liberty." We must

ask: "Liberty for whom to do what? Who are these people who ask liberty? What kind of liberty have they enjoyed in the past? What did they do with it? To what extent did they balance their liberty by responsibility? If they had liberty now of the type they ask, would greater or less benefits accrue to the majority of our people?"

In the case of the transfer trick, which utilizes symbols, we must ask: "What does the symbol mean?" Let us say the symbol is the cross. That represents the Christian Church. Well, what does the Christian Church represent? What is its platform? Does it draw distinctions between rich and poor, black and white, Jew and Gentile? Should it draw such distinctions? Is its symbol used to transfer the sanction of the gospel of Jesus to a practice of a group essentially unChristian?

SEARCHING ANALYSIS ESSENTIAL

Most of these propagandas of prejudice come to us through the press, the radio, the newsreel, or word of mouth. Of these, perhaps the press and radio are most important. Not only is it essential, if the educative process of criticism is to work constantly and wholesomely as an antidote, that the press be free—but it is essential too that the press itself increasingly apply analysis to its own news stories.

What I have in mind is this: some Nazi official in Germany will make a statement reviling Jews. The statement will be picked up by American news agencies and released as a news story to newspapers in every city and state in the Union. The statement comprises utter untruth and outright libel. There is every reason for printing it as news because not to do so would violate that freedom of speech without which analysis is impossible. Few newspapers, however, and few news agencies go to the trouble at the time these statements are issued to include in the news story from reputable sources analyses which would go far toward undoing the evil effect of the hysteria-producing libel.

I have no objection to American newspapers repeating Nazi diatribes against Jews and other non-Nordics. I do say that without concurrent analyses of these diatribes, of the reasons they are uttered, of the phobias they evolve, great harm is done by their dissemination. With an adequate analysis accompanying such statements in the form of editorial comments, it is likely that few persons of normal intelligence will be duped by them.

Much is being said and written about saving the democracies. The best and wisest way to save our democracy is to use it.—DOROTHY DETZER.

The Messenger of Peace

Published bimonthly by the Peace Association of Friends in America.

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Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

If We Had a League of Peoples

BY REGINALD REYNOLDS

NOT WITH a "reformed League" am I concerned, in which the fundamental principles of power politics would remain. I cannot regard these as compatible with peace, as I understand the word. The Labor Party in my own country and similar parties in other parts of the world have, as I see it, failed principally because they have accepted the advice which the Boyg gave to Peer Gynt: "Go round about." It is this treacherous philosophy which has continually led idealists to disaster; for all reformists who accept half-measures must sooner or later use powers of repression against those who demand more. Such is the history of all compromises with imperialism and war.

The problem is not simple. If on the one hand we can have no part in a "collective security" which merely secures the "have" powers against the "have-nots," so on the other hand we cannot lend our support to a so-called solution of war by handing colonies to Germany, Italy and Japan as though their inhabitants were so many pieces of raw meat. We have to believe in the inalienable right of peoples to choose their own form of government. If this principle has any meaning, it applies not only to the peoples of Europe, but also to Bantus and Hottentots, Arabs and Indians.

The proposed League of Peoples would bear little resemblance to the present League. India is now represented by gentlemen appointed, not by Indians, but by their British rulers. In a League of Peoples, India would have its own delegation, for clearly it is absurd for Britain to appoint the Indian delegates as it would be for Italy to appoint the delegates for Ethiopia. India has a population about eight times that of Britain and should rank in the counsels of the world rather as a continent than as a country. The same applies to a greater degree to China and in a less degree to Russia. But it is hardly fair that Europe should be rewarded for its uncivilized habits by giving to each one of its tribal states a status equal to that of a sub-continent.

In this new League, civilized ideas would at last dominate the discussions. No doubt the tribes of New Guinea would be represented there to teach Europeans how to reach an agreed decision without voting. South Africa would be represented by a delegation based upon its population ratio—that is, four Negroes to one white man. These Negroes, and those from other former

The author, a Friend, is one of the outstanding and most intelligent leaders of the British peace movement. His latest book, "The White Sahib in India," recently published in this country also, was widely acclaimed as a realistic study of British rule in India. It was barred in India by the British.

African colonies, would be able to teach the Europeans the immorality of assuming private property and land, and the folly of poverty amidst plenty. They would expose the economic witch doctors who order wheat to be burned and oranges to be thrown into the sea, in order to placate their mysterious gods. Hindus and Eskimos, Negritos and natives of the Luchu Islands (whom Napoleon called "savages" because they had no weapons), would teach us pacifism. The word "democracy" would at last acquire some meaning in the West with the representation of the ancient village republics of India, re-born and federated into the first democratic state the world has ever seen.

Even our religion and our personal habits would be improved by such a League. Armed force would clearly be eliminated. Indeed, the only opposition that could possibly come to such a project would be from a minority of European savages and their unfortunate Japanese imitators; and these will obviously have to be educated and civilized a little before such a League is possible.

Enormous powers of conciliation would be exercised by such a League, though it is doubtful whether they would be required in a world which could produce such a League as this. There would, of course, be no place in such a world for mandates or for non-self-governing areas. Dictatorships—and every colonial government is by definition a dictatorship—could not exist.

Mr. Disraeli once said of Mr. Gladstone that he did not mind his having a fifth ace up his sleeve, but he did object to the suggestion that the Almighty had put it there. The British, more than all the imperialist powers, shut their eyes to the fact that colonies are acquired and held by force and fraud and they obstinately stand by the legend that God flipped them into their pockets.

Here we are meeting our old friend "the lesser evil" again—the doctrine which, among others, declares that though war is a crime we must participate in *this* war because the alternative

is something worse. So in this business of mandates and colonies the argument runs that though the system is a denial of democracy, self-government, peace and everything in which we believe, we must sacrifice these principles to some vague expediency. One recalls that great "humanitarian," Sir John Hawkins, father of the African slave trade, who shipped his prisoners of war as slaves to America and considered himself a great public benefactor. "For," he said, "had I not bought these captives from their captors, they would have been eaten; whereas now they are only slaves."

A world of peace will mean that white people living in colonial possessions will have to abandon all their privileges; and unless they can live by their own labor without a host of native servants, they may as well leave the country. Their chance to remain and live useful lives will depend on their ability to do what William Penn did among the American Indians, reputed at the time to be the fiercest savages in the world.

Our final problem will be to bring a liberated world into free economic co-operation, and to organize the supply and distribution of commodities according to world needs. This means nothing less than world socialism. For, as every child knows, the capitalist system does not supply anything according to anybody's needs, but according to estimated profits. The old fallacy that imperialism "develops the resources" of backward countries was exposed forever when capitalism began to restrict production by legislation, as it did in the Dutch East Indies and elsewhere. All solutions that are not to lead us back into the morass must begin with the repudiation of power politics and the economics of rent and usury from which power politics arise.

To talk about this sort of League is, of course, utopian. To start thus with the world as we would have it, is admittedly idealistic. But the fundamental assumption of those who believe in world peace is that the ideal is realizable. On the other hand, the so-called realists who assume that imperialist governments can change their nature are as near the fulfillment of their dreams as the man who hopes for a capitalist system in which the owners decline to make any profit.

Utopian, yes. Idealistic, yes. But what is the alternative if not continued compromises that involve a betrayal of our basic principles?

TOO MANY UNCLES ENGAGE IN VAIN BOASTING

BY BISHOP F. J. MCCONNELL

I was born within a half-dozen years of the close of our civil war and by the time I was six years of age I was listening with rapt delight to the stories of veterans—most of them still in their thirties—which they used to tell at the re-unions which they called "campfires."

Among these soldiers was an uncle of mine who, so far as I know, always spoke the truth except when he was describing war incidents. I remember his telling an experience which he had when foraging as one of Sherman's "bummers." It seemed that the rations of the Union soldiers had run low and the captain had sent soldiers up close to Confederate picket lines to "rob" smoke-houses, in which the farmers smoked and kept their ham and bacon.

This soldier, who later became my uncle, emerged from a smoke-house with his arms full of choice meats, when the woman who owned the stuff signaled the Confederate pickets and they opened fire upon him. According to his own story, he showed vast skill in keeping a clump of trees between himself and the firing riflemen until he got back to his own lines.

Months later I heard my uncle tell the exploit again. This time he killed a Confederate. Just how he held fast to all that ham and bacon and drew a bead on a Confederate chasing him, I do not know.

I heard the story time and again after that with the list of casualties gaining with every telling. Finally, after I had grown to man's estate, I made bold to tell my veteran uncle that I had heard his story off and on a good many times in twenty years, always with an increasing death list. To which he replied with a straight and searching gaze: "Sometimes I think my memory gets better as I grow older."

From one angle this is merely a story of a boyhood recollection. From another it is a revelation of the story of war and battles as told by the warring nations themselves. All nations after a war is over talk as did my uncle. The achievement constantly grows bigger. After a time some sober historian tries to tell the facts, only to arouse the wrath of school boards and women of blazing patriotism.

The American patriots won the war of the Revolution, but they were helped mightily by the French fleet and the pro-American members of the House of Commons. Then the Americans won the war of 1812—but did they? No doubt we won the Mexican war, which General Grant said was one of the least just ever fought. Our victory did not

keep the Mexicans from boasting. In the end I have had quite a lot of uncles.

There is a more pathetic side. Perhaps, after all, nations crow more after a war because they don't know who won. So they talk it out in glorified history. Who won in the last war? Not anybody with enough margin for much boasting. Everybody lost—the worst loss being in the best possessions of the nations.

Perhaps in some far distant day some school of historians will measurably agree in assessing the victories of the last war—all things considered. That will be so far future from now that only a few individuals will feel like boasting over the war—and the others will think of it with disgust.

WHEN THE SHOE IS ON THE OTHER FOOT

No fewer than 347,394 American citizens are living in foreign countries, according to the Department of State. The figures are presented as approximately accurate, if not entirely complete. When scanning the figures one is struck by the presence of 14,779 American citizens in Mexico; 3,772 in Brazil; 2,240 in Argentina; 2,017 in Colombia; 1,298 in Peru; 2,158 in Venezuela; 5,115 in Cuba, and as many as 4,976 in the Dominican Republic! While there are only 511 in Newfoundland, the Province of Quebec is host to 31,885, Saskatchewan to 20,759, Alberta to 22,018, British Columbia to 12,273, Manitoba to 28,925, and Ontario to 46,231. Rather astonishingly, there are only 1,188 Americans residing in New Brunswick, and 3,837 in Nova Scotia.

Europe accounts for only about half as many as Canada. Here there are 12,447 in Great Britain and Northern Ireland, 12,384 in France, 5,896 in Germany, 25,616 in Italy, 2,378 in Norway, 2,500 in Poland, as many as 4,073 in the Azores, 1,711 in Sweden, 1,580 in Switzerland, 1,607 in Yugoslavia, and only 596 in the Soviet Union.

In Ethiopia 22 Americans still make their home, with 89 in Madagascar, 574 in the Belgian Congo, 781 in Egypt, and 1,471 in the Union of South Africa.

China accounts for 10,048, India for 3,427, Japan and her conquered territories on the Asiatic Continent for 6,640, Syria for 1,692, and Palestine for 9,500. There are even 81 in French Indo-China, 69 in Ceylon, 58 in Arabia, 410 in Netherlands East Indies, 164 in Siam, 497 in Turkey, and 491 in the Straits Settlements.

Next time you hear someone exclaiming about the unwelcome presence of "those foreigners," remember that all over the world, thanks to our various interests abroad, to the tune of at least 347,394 Americans, the shoe is on the other foot!

AMERICAN FRIEND VIEWS SCENE IN ENGLAND

BY MARGARET E. JONES

A. R. P. (Air Raid Precautions) are familiar initials in all the London papers, and I judge in all English papers. Every day articles appear, urging volunteers to apply for instruction courses, to better lead the people in times of crisis. Bomb-proof cellars are outlined; strategic places are located for such cellars; families are urged to build their own. There is to be no let up, apparently, in the government's campaign for A. R. P.

One is immediately aware of this fear psychology which is being shouted from one end of Britain to the other—definite, deadening fear of bombs and gas; of liquid fire; of panic. What a ghastly atmosphere—all this preparation—in which to live and in which to bring up children! At the International Club one night several of the students were joking about their drill in the rapid adjustment of masks. It seems they had gone through the process more or less to see what it was all about.

As against all this, one is also aware of a strong peace movement. There are posters in various parts of London advertising meetings. During a long motor trip I saw lots of posters in many towns. *Peace News*, published by the Peace Pledge Union, has a weekly circulation of over 10,000. It is a vigorous, forthright sixteen page paper, carrying articles regarding Government's latest moves, and reporting on numerous activities of P. P. U. and other peace groups. This great Movement, started by the late Dick Sheppard, is steadily growing. I saw many number of people wearing the P. P. U. button.

The paper, *Peace News*, carries a "Diary of the Week," Meetings, exhibits, poster parades, meetings for children, and peace plays seem to be scheduled in various parts of England all through the week. It's always interesting to see how frequently the programs are being given in Friends meetinghouses, and I suppose a number of the speakers, if I could recognize their names, would be Friends. Certainly I can see that John S. Hoyland, A. Ruth Fry, Gerald Hibbert, and a few others I have learned to place as Quakers, are giving valiantly of their time. "Uncle George" Lansbury, as he is affectionately called, is also speaking at many meetings. The P. P. U. manifesto calls for a new foreign policy, based on Economic appeasement and reconciliation; for a new League of Nations based on the economic requirements of the great masses of poverty-stricken people in the world; and a careful investigation of the Van Zeeland report.

BUT WHAT WILL HAPPEN TO MY FAMILY?

BY MARY STEPHENS THOMAS
in *Fellowship*

Pacifists are beginning to say, "If war comes, and I am true to my convictions, what will happen to my family?" Any man fit to be a husband or father must ask that question. In the hour of decision, more men will be tempted to desert their ideals because of this concern than for any other reason.

We wives, facing the uncertainty of this time, are also doing some thinking. Do we want to see our husbands in jail—or worse? Can we support our families single handed? Shall we change our mode of living? Are we willing to run the risk of poverty? How can we face the misunderstanding of friends and the hostility of the community? And, hardest of all, do we want to see our children perplexed by the conflict between home standards and those of "everyone else," and shaken in security by the life we have ordained for them?

Naturally, we do not welcome these as ends in themselves. The cross, at close range, never was attractive. But when looked at as alternatives to having our husbands forsake their convictions, the picture changes. For, to most of us, such abandonment of principles would be a major tragedy.

In the first place, many of us wives are also pacifists. As women, we may not be called upon to give direct proof of our conviction. The obligation to do so indirectly, however, is binding. Ever since childhood those of us in the Christian tradition have been singing:

"How sweet would be their children's fate

If they like them could die for thee!"

The sweetness may have been somewhat mythical. Nevertheless, we felt, even as children, that being true to one's ideals, at whatever cost, was glorious. We now realize that it is essential to spiritual integrity. If, in time of crisis, we fail to encourage our husbands in making the most difficult decision of their lives, we shall be untrue to the fathers of whom we sang, the religion we profess, and to our own souls.

In the second place, most of us wish to take wifehood seriously. Whatever may be said about wives as homemakers and coworkers, we believe that their primary function is to inspire, to encourage, and to be partners-in-idealism. Our husbands, trying to be idealistic business men in a materialistic world, or trying to keep a few steps ahead of the rest, as religious leaders, are hard beset at best. We in our more sheltered positions, with fewer temptations, and more time—if we but take it—for "the practice of the presence of God" are failing

miserably if we do not stand by at all times, but most of all in hours of grave temptation and crucial decision. To let our husbands sell their souls for our comfort is to betray them and fail completely in the job of being wives.

Finally, many of us are mothers. We want our children to have adequate philosophies of life, spiritual undergirding, high loyalties, and the courage of their convictions. We realize that although we cannot guarantee these things, we can at least set good examples. If our husbands were to desert their pacifist convictions they would be raising big question marks over each of these points. We would then be in the position of saying to our children, "Do as I say, not as I do." They would be justified in replying, in deed if not in word, "What you do speaks so loudly that I cannot hear what you say." It will be much better to leave them a heritage of parental integrity than of material possessions; better to subject them to physical hardship and mental conflict than to set them adrift in a world devoid of moral significance.

In short, it is a family problem, to be faced by wives and husbands together and decided on the basis of values. What matters, after all? We inevitably give our lives for something. Are we to give our lives for material prosperity, comfort, respectability, and the destruction of our fellow men and our civilization? Or shall we give them for the building of that kingdom of good will which alone will make a world fit for the habitation of our children and our children's children? As I ponder these questions I see "that strange man upon his cross," and I know the answer.

STILL THE WORK GOES ON

The task of the peace movement in Holland is difficult these days as elsewhere. Huge armament programs, air defense exercises and the extension of conscription are undermining the faith in disarmament and are leading to grave doubts in many minds as to whether the pacifists will ever realize their ideal.

Still the work goes on. There was, for instance, the celebration of Good Will Day (also called League of Nations Day) on May 18 by the women of Holland. The women came on foot, by bicycle, bus and special trains from all parts of the country to The Hague. In spite of a pouring rain, 15,000 women paraded. The rain, in fact, was welcomed, because it ended a severe drought. Delegates were present from Belgium, France and Switzerland, and peace messages were received from England, the Dutch East Indies, and even Vienna. It was a successful and encouraging demonstration.

REFORM ACHIEVED DESPITE FIRE AND SWORD

Social progress in Spain from 1931 to 1938, and particularly in Loyalist Spain during the last two war years, has been phenomenal. In agriculture, in industry, in education, in public health and in the administration of justice there have been startling improvements. The situation is outlined by Margaret Stewart in a pamphlet of the New Fabian Research Bureau entitled "Reform under Fire."

Up to the establishment of the Republic in 1931, Spanish agriculture, Spain's most important industry, was still on a semi-feudal basis. One per cent of the population owned 51.5 per cent of the land and the largest landowners were generally absentees. The Republic divided 40,000 (out of a total of 45,000,000) hectares of land among the peasants, but the counter-reform of Lerroux and Gil Robles nullified these acts. During the war, however, the original land program was again revived. Much land has been given to the peasants and 424 agricultural cooperatives were formed. The lot of the peasant in Loyalist Spain is distinctly better than ever before.

In industry, the early labor laws of the Republic were removed by the reaction. Now, however, the 48-hour week has been reintroduced, except where war conditions have resulted in voluntary increases. The powerful cooperatives are a great help to the worker and social insurance is growing by leaps and bounds.

As for education, Loyalist Spain has performed a miracle. In 1931 Spain's illiterates constituted 52 per cent of the country; 9,000 villages were without a teacher. Thousands of new schools have been opened, the number of teachers has been almost doubled, and the educational budget for 1937 was ten times the amount voted for all Spain in 1931. University research work has gone on in spite of the war and Sir Frederick Kenyon of the British Museum reported that Spain's art treasures were safe.

Enormous progress has been made in public health. A vigorous attack was made on various diseases, and maternity and child welfare were greatly extended. After the early excesses of the war, justice was re-established and is today rigorously and humanely enforced.

SO VERY NEIGHBORLY

The curious way in which the U. S. Government carries out its good neighbor policy toward South America has frequently been revealed. Good will messengers are sent on warships and Presidential inaugurations are attended by bombing planes. Nothing, however, has equaled the statement issued by the State Department on May 18, 1938.

The six bombing planes which attended

the inauguration of President Roberto Ortiz of Argentina impressed the Argentines so much that they asked the U. S. Government for eight officers of the Army Air Corps in order to train Argentine military fliers. The State Department records this and then proceeds:

This Government was of course gratified by this indication of confidence on the part of the Argentine Government in the capacity and ability of the U. S. Army Air Corps and is pleased to announce that contracts have been signed under which eight officers shortly will proceed to Argentina to give the technical instruction desired by that Govern-

ment. *This is a further indication of mutually beneficial cooperation between two countries of the Americas.*

It need only be added that the Brazilian army and navy, Argentina's neighbor and rival, are also being "technically instructed" by the U. S.

Christians Turn Away Sorrowful

BY ERIC GILL

I AM asked to speak as a Catholic, a Roman Catholic, and as an artist. Certainly I will speak as a Catholic, as a Christian. But I will not speak as an "artist," because I don't believe in the distinction.

There are those who would persuade us that the causes of war in our time are racial jealousies and the need of national expansion. Doubtless there are such greeds and jealousies—there have been from the beginning and will be to the end. But today these things are not the causes of war; they are emotions which men of business exploit. If you wish men to fight one another, you must arouse their hatreds and jealousies—you must fan them to flame by propaganda.

Today the causes of war are almost entirely business causes—that is to say, money causes. The whole world is scrambling and grabbing for money—for markets and oil fields, and coal fields, and "spheres of influence," and "concessions." But the spirit of money-making begins at home—in England as much as in Germany or France or Italy or Russia. And it begins in small business as much as in big. For the little shopkeeper wants to be a big shopkeeper and the little business envies big business.

The Japanese hate the Russians, we are told. The Americans hate the Japanese. The French hate the Germans. The Germans, to complete the circle, hate the Russians. Personally, I don't believe half these things. None of these nations can fight one another today without the most enormous expense for guns and aeroplanes and poisons. How can these things be paid for unless bankers and financiers put up the money? And in a world ruled by money it is self-evident that such expenses would not be incurred unless someone was finding it profitable.

I am to speak as a Christian and as an artist. I refuse to speak as an artist—because I am ashamed to be called one. And I am almost ashamed to speak as a Christian. And I am almost ashamed to speak as a Roman Catholic. For it seems to me true to say that we Christians are more to blame than anyone in the world for the present state of affairs.

It might even be said that Christians

The author is a Roman Catholic artist of England. This article contains the gist of a speech delivered by him at a meeting of the Council of Christian Pacifist Groups, and comes to us through Nofrontier News Service.

and, in a special way, Christian ministers of all denominations, have been the foremost recruiting sergeants. They have been the first to be deceived by the plausible propaganda of politicians and the masters of politicians, the men of business and financiers. Who has not heard the sermons of army chaplains? Who does not remember the part played by bishops and parish clergy? Who does not remember the ways of vicars' wives during the war of 1914-1918?

But it is not only the Christian ministers who appear to promote and praise war though they are more conspicuous by reason of their public position. The laity, the Christian laity, and especially the Christian press, the newspapers, are notorious war-mongers. Like the young man in the gospel, they turn away sorrowful from all talk of peace—because they have great possessions. They are men of business first and Christians after. They are imperialists, they believe in empire, and foreign possessions, and foreign trade, and investments, in exactly the same way as their non-Christian fellows.

We accuse the Russians of denying God. But who have been more conspicuously ungodly than the Christians? And who have been more bloodthirsty? How can this monstrous situation be explained? I think there is only one charitable explanation. It is due to ignorance, an ignorance fostered by our traditions—traditions which keep us entirely out of touch with the realities of the modern world. We still fondly believe that wars are patriotic affairs made in defence of king and country, the homes of the people, and the religion of our fathers. We are still blandly ignorant of the real nature of the developments of modern industrialism.

We do not see this thing called war

in proper perspective. We still see it decked out with the romantic trappings of the small quarrels of the past. We are still doped by the superstition that wars are fought for honor and glory. We are blind to the fact that, in a world ruled by financiers, the only object of war is financial advantage. And we are blind to the fact that those who reap the advantage never do the fighting.

But in spite of my shame, I speak as a Christian. For, whatever the ignorance or apathy or negligence of our pastors, whatever our own ignorance and negligence, however vile the press—the law of Christ is the law of peace. And I say this: War as we know it today, war is it has come to be, is no longer such as Christian men can take part in. We will no longer be misled by false propaganda. We will no longer be the dupes of those who, under the guise of defending the fatherland, seek only commercial aggrandizement.

And I say this: War as we know it today is not only such as no Christian can take part in, it is also such as no mere man, no mere human being can take part in. It has become bestial, it has become inhuman, it has become the wildest folly and imbecility. It has, in fact, taken on the full character of our industrialism. Like our industrialism, like our world of factories and big business and money-making, war is now a thing outside all the laws of God—outside all equity, all decency.

In business jargon there is a thing called "the law of diminishing returns." It is now abundantly clear that modern mechanized warfare has long passed the limits which could conceivably make wars either profitable, endurable, or forgivable. Modern war is a remedy worse than any conceivable disease.

Is it virtue to be afraid of nothing? On the contrary, it is virtue to be afraid of the just anger of God. It is virtue to be afraid to continue any longer such bestiality, such ignominy, such imbecility, such childishness. And I say: War, war between civilized nations, is finished. It is finished—because we have finished with it.

UNVEIL MONUMENT TO QUAKER MEETINGHOUSE

Marker Placed on Site of First Friends Meetinghouse West of the Alleghenies

Gone but not forgotten. The truth of this rather trite saying was again demonstrated on July 16 when ceremonies were held at Westland, five miles southwest of Brownsville, Pennsylvania, appropriate to the dedication of a memorial marker. The marker denotes the site of the first Friends Meetinghouse to be erected West of the Allegheny Mountains. The inscription reads: "This Memorial Marks the Site of the Westland Friends Meeting. Built 1785. Laid Down 1864. Dedicated 1938."

This was the first of eleven Friends meetings established in this area during the last twenty years of the eighteenth century. These meetings formed Redstone Quarterly Meeting, a part of Philadelphia Yearly Meeting, but later a part of Baltimore Yearly Meeting, and in 1813 were transferred to Ohio Yearly Meeting when the latter was set up.

All of these meetings have been laid down for more than seventy-five years, yet a considerable Quaker tradition still lingers in this countryside. This lingering tradition has been discovered by the representatives of the American Friends Service Committee who are directing Penn-Craft, a community development in this section which is experimenting in rehabilitation of unemployed miners through the project of a subsistence homestead. Thus while Friends have long disappeared from the limits of Redstone Quarterly Meeting, their spirit is carrying on through Penn-Craft.

However, considering the fact that three-quarters of a century has elapsed since Friends occupied this community, it is rather remarkable that three hundred or more people gathered at the unveiling ceremonies. In addition to the residents of this and nearby communities, several Friends and near-Friends were present, including descendants of members of Redstone Quarterly Meeting. Indeed the marker was actually unveiled by two women who had been members of Westland Meeting—Mrs. Elizabeth Cleaver Linton and Mrs. Mary Hancock.

Preliminary to the main program, Reverend G. E. Buhan, Methodist pastor in the community, gave an appropriate Bible reading from the 15th Chapter of John, which contains the words from which the Society of Friends took its name. Brief remarks were made by several, after which the three main addresses were given by Friends repre-

senting three different Yearly Meetings.

Edward F. Stratton, Salem, Ohio, member of Ohio Yearly Meeting, Conservative, presented a comprehensive historical statement tracing the early history of Friends west of the Alleghenies. So far as is known, the first Friend to settle in the Redstone region was Henry Beeson who removed from Berkeley County, Virginia, in 1768, and became the founder of Beesontown, now Uniontown. He was soon joined by other Friends from Virginia, Maryland and eastern Pennsylvania and by 1776 there were about eighteen families in the Redstone area. It was not until after the close of the Revolutionary War period, however, that Quaker emigration across the Alleghenies became general. By 1826 the Quarterly Meeting, with its eleven local meetings, had a membership of over nine hundred. Westland was the largest meeting with two hundred and sixty-seven members.

Ezra K. Maxfield, a member of Twelfth Street Meeting, Philadelphia, and professor at Washington and Jefferson College, interpreted the occasion and gave a vivid description of the Friends of those early days, naming the spiritual qualities that characterized them. "A simple home-loving, God-respecting people, living at peace in the community and with their neighbors, they have left you their heritage," he said. "You do well to honor them today."

Levinus K. Painter of Indiana Yearly Meeting, engaged with the Days and Peckhams at Penn-Craft, described that work as a going concern representative of Friends in action today. Quite appropriately the site of the project is the old Craft farm, the Crafts being one of the old Quaker families of the section. A personal interest attached Levinus Painter's part on the program. In the course of his study of the Quaker history of the Redstone region, he discovered the date of transfer when his grandfather Painter (two greats removed) and family were received by certificate as members of Westland Meeting. Thus does he demonstrate in person how early Friends have returned to the Redstone region to pioneer today on the social frontier as they pioneered on our geographical frontier one hundred years and more ago.

PENALTIES

Flaw in strand of cable
Let an anchor slip.
Unsuspected leakage
Sink a giant ship.
Unremembered promise
Lost a loyal friend.
Little debt defaulted
Brought a tragic end.

ALBERT W. MACY.

Pasadena, California.

MT. PLEASANT BUILDING MAY BE PRESERVED

Worthy Effort Is Being Made to Make a Memorial of Mother of Western Meetings

Because of the historical significance of Mt. Pleasant, Ohio, Meeting as an early Friends Center and because of the peculiar relationship its fine old meetinghouse holds to Friends in America, an effort is being made to have it preserved as a memorial to American Quakerism. As an historically minded Friend and as an official of the Ohio Archaeological and Historical Society, Harlow Lindley is taking an active interest in this project. In a current number of the news letter issued by the Independent group of Friends at Columbus, he sets forth the following facts:

"Situated in Mt. Pleasant, Ohio, a very interesting historical town in Jefferson County, is the old Yearly Meetinghouse, built by Friends in 1813 and 1814, which stands as a monument to the labor and craftsmanship of the early Ohio pioneer Quakers. Mt. Pleasant meeting has served as the mother meeting for all Friends west of the Appalachian Mountains, with the exception of those in eastern Tennessee who were the overflow from North Carolina. In this way the old meetinghouse becomes a building of unusual interest.

"The building, constructed of brick with stone trimmings, is a fine example of the early Quaker architecture, and is about sixty by ninety feet in size. The ceiling is very high, permitting the construction of a large gallery, and it still stands in its original form, with the great shutters separating the women's and men's rooms for the business sessions. The meetinghouse would seat approximately two thousand people.

"Adjoining the meetinghouse grounds is the location where Charles Osborn established the first anti-slavery paper in America, *The Philanthropist*, which was followed by Benjamin Lundy's famous *Genius of Universal Emancipation*. Just across the driveway, and bordering the grounds, is the house owned by Dr. Flanner, whose daughter, Miss Abbie Flanner, was a poet, and whose correspondence in verse with Fitz-Greene Halleck forms the basis for a most interesting romance. There are other places of outstanding interest to Friends in Mt. Pleasant, among them being the grounds of the Mt. Pleasant Friends Academy, which was established in 1837; and the location of the first silk mill in America which wove silk cloth.

"Mt. Pleasant is located on State Route 150, about fifteen miles southeast of Cadiz and a short distance northwest of St. Clairsville."

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

A DOCTOR COMES TO BAT ON THE TOBACCO QUESTION

Editor, THE AMERICAN FRIEND:

I suppose that great liberty should be allowed in the Friendly Forum. I believe in tolerance, and am very fond of Voltaire's dictum, "I disapprove of what you say, but I will defend to the death your right to say it." I wonder, however, if there should not be a limit somewhere. I should hardly expect to be given space in the Friendly Forum if I wrote an article defending the thesis that the moon is made of green cheese, yet the contribution in the July 7th number, on page 293-4, headed, "Never Use Tobacco or Alcohol," strikes me as being about as unscientific as the hypothetical thesis above, and as such, harmful to the very cause it is intended to help and in a measure hurtful to THE AMERICAN FRIEND in the minds of intelligent persons.

I heartily agree with the heading of the article mentioned. Personally, I have an anti-tobacco complex and do not regret it. I have never used tobacco in my life. This is no special virtue on my part, but due to three factors: (1) When I was a small boy, my mother left a dying wish that her boys should not use tobacco, at least until they were grown. (2) I have an allergy to smoke—it chokes me up badly—an individual susceptibility on the order of asthma or hay fever, in a mild form, so smoke is very unpleasant to me. (3) It is a rather expensive habit, and, especially as regards chewing tobacco, and to a lesser extent cigars and cigarettes, a more or less dirty habit. I own no stock in any tobacco company, nor do I own any land on which tobacco is grown. However, when I see an article which states that half the children born in this country are either born dead or are dead within an hour from "tobacco heart," it makes me feel very badly, for it is, as I hinted above, about as contrary to the facts as a statement that the moon is made of green cheese.

It is a matter of general knowledge that within recent years the average length of human life has increased to a very striking degree. Much of this increase is due to a marvelous drop in infant and childhood mortality. Smoking, I regret to say, has increased enormously during the period in which this drop in infant and childhood mortality has occurred. I have read extensively in the

medical literature and have written a good deal myself, being a contributor to the Oxford Loose-leaf Medicine and having been a department editor of a medical journal. I have never seen or heard of a report in medical literature of a baby being born dead from so-called "tobacco heart," or dying within an hour after birth of this probably mythical disease. Dr. Paul D. White of Boston, considered by many to be America's foremost heart specialist, in his great book, "Heart Disease," (1st edition, page 437, Macmillan, 1931) writes: "Thus the so-called 'tobacco heart' is not heart disease, but a temporary cardiac irritation."

Smoking in susceptible people, or sufficiently excessive smoking in anyone, may cause functional nervous disturbances. It is usually believed by experts that tobacco is contraindicated in those subject to attacks of angina pectoris, or at most, should be indulged in very sparingly. In my practice I advise against its use in such cases, as I believe it may tend to precipitate further attacks. Angina pectoris is not a disease of infancy and childhood, but of middle and advanced age. Incidentally, in my early years of practice, when few women smoked, I found almost as many cases of angina pectoris among women as among men. Experts are practically unanimous in forbidding tobacco to those with Buerger's disease, a rather rare disease of the arteries. In nearly twenty-four years of practice I recall seeing about three cases of this condition, so it is not an important public health problem.

I hope no Indiana obstetrician reads Odessa Rayle's article! Any obstetrician who would lose one half of all the babies he delivers within an hour after birth, from any and all causes, would, I fear, be condemned by his fellow practitioners as being unfit to practice. Some major causes of stillbirths and of deaths immediately after birth are extremely difficult labors, prenatal syphilis, extreme malnutrition on the part of the mother, etc. When heart disease is a cause of such a death it is almost always a defect in development analogous to harelip or cleft palate, that is in no wise related to tobacco, and these heart defects form a very small percentage of the stillbirths or deaths of the newborn. Paul White states (*loc. cit.*, page 305) that congenital defects of the heart and great vessels comprise in New England about two per cent of the total incidence

of organic heart disease, and about five per cent of the cases in childhood. Many of these defects are not immediately fatal, and patients with them live many years. Some are incompatible with life after birth.

Not only Paul White's great book, but such other standard works as the Oxford Loose-leaf Medicine, Tice's "Practice of Medicine," Prof. Henry A. Christian's monograph on "Diseases of the Heart," and Sir Thomas Lewis's "Diseases of the Heart," are in agreement that no special type of heart disease is produced by tobacco. Sir Thomas Lewis of London perhaps raises the greatest objection to tobacco when he writes (Diseases of the Heart, 1st ed., Macmillan, 1934): "It were best that cardiac patients did not smoke at all, but if they will, it must be done in very strict moderation. We may not know definitely that long-continued smoking is injurious to the blood vessels, as some would have us think. It is clear enough, however, that smoking is responsible, in a very large number of habitues, for much strenuous coughing; that it leads in many people, by irritation of the respiratory passages, to infections of the throat and of the trachea. Tracheal and bronchial infection are particularly prevalent amongst, but are not confined to, those who inhale the smoke, and in these a winter cold is often followed by a period of weeks or even months of morning cough. Such coughs and infections are most injurious to many heart cases." There is no hint in the above that tobacco causes heart disease.

Personally, I have always felt it a mistake to group the major vice of alcoholism with the minor vice of tobacco using, for much the same reason that I would think it unreasonable to group the king cobra or the man-eating tiger with the itch mite, or cancer with chickenpox. I have spent much time studying the problem of alcoholism from a scientific standpoint and have given many talks on the subject in schools, colleges, churches, civic clubs, etc., and incidentally I happen to be chairman of the committee on Prohibition and Public Morals of Central Friends Church at High Point. The personality destruction, crime, poverty, etc., resulting from alcohol, place it in a totally different category from tobacco.

The truth about this alleged infant mortality from "tobacco heart" might be had by your contributor at a cost of one cent and a very few moments of time. I would suggest that she write a postcard to the Bureau of Vital Statistics of the Indiana State Board of Health at Indianapolis inquiring how many babies are born dead or die within an hour after birth of "tobacco heart." I take it that Indiana is not much bet-

ter or worse than other States and that the Indiana statistics would be in general parallel to those for the country as a whole. Should the latter be desired, however, a similar postcard to the United States Public Health Service at Washington would bring a reply giving the mortality (if any) for the entire registration district of the United States. It might, indeed, be well for the Editor to perform this service for his readers, as a healthful antidote to the first article sent in to the Friendly Forum.

I suppose some might say, "Why stir up all this discussion? It is only a church paper, anyway, so what do you expect?" My reply is that I expect just as much of my church paper as of any other paper, and treat it with as much respect as any other paper, and feel just as badly when it publishes something which, in my estimation, hurts a good cause by thoughtless, unscientific statements, as when any secular paper does so. Church papers were once the patent medicine manufacturers' paradise for advertising to catch suckers, but they have long since risen above this level, and even in an Open Forum, it seems unwise to let statements pass that are capable of being proved inaccurate. Such statements tend to make those who would help a good cause a laughing stock, and so do harm rather than good. Granted that a forum should be free and untrammelled, an editorial comment based on verified facts would be valuable in many cases.

Needless to say, I am not suggesting, nor do I believe, that the article to which I take exception contains any intentional misrepresentation of fact. It seems to me just a case of lack of adequate knowledge of the subject under discussion.

FREDERICK R. TAYLOR, M.D.,
High Point, N. C. F. A. C. P.

GROWING APPRECIATION EXPRESSED OF BARNESVILLE SCHOOL

Editor, THE AMERICAN FRIEND:

I have read with interest and appreciation the statement of C. Emmett Trueblood (issue of July 7), concerning the Barnesville Friends School. During the past ten years, since I have been in Ohio, I have come in personal contact with this institution on several occasions and my appreciation of the school constantly grows. It seems to me it is almost the one focal point left in the region occupied by about one-third of the Friends on the North American Continent which should receive the support of Friends interested in secondary education. It is remarkable what the Board of Managers and other interested Friends have accomplished, considering

their limited resources, in making and sustaining a first-class school upholding the ideals of Friends and creating a most normal and friendly atmosphere for Friends' children during the impressionable years of their early life.

I want readers of THE AMERICAN FRIEND to know that the Barnesville Friends have never made any suggestion to me of speaking a word in their behalf, but I have been more than glad to do so on my own initiative a number of times.

I feel that, within recent years, Friends in general have failed to emphasize the importance of secondary education sufficiently. This is particularly true in the Middle West, and I know of nothing more vital to the future of Quakerism than to give more serious attention to this subject.

HARLOW LINDLEY.

Columbus, Ohio.

UNCENSORED LETTER FROM JAPAN IS REVEALING

This uncensored letter has come from Japan, telling of internal conditions there. For it we are indebted to the Nofrontier News Service.

Tokyo — Recent new and drastic economic restrictions are making the whole population feel the pinch as never before. There has never been genuine popular enthusiasm for the war, in Japan, and disaffection is undoubtedly growing. School deans of students at a recent conference to which they were summoned at the Department of Education were frankly told that there was disaffection even in the army, and that they must root out all such thinking among the students under their charge.

Reports that Presbyterian missionaries in Korea had been officially asked to leave by the Government General, seem to be without foundation; but the fact that the government continues to permit such reports to be given much prominence in the press indicates the tenseness of the situation. There seems to be no treaty to which the missionaries could appeal if they should be asked to leave. The principal cause of the trouble is the flat defiance of the government in the matter of shrine visitation by students and teachers of schools under Southern Presbyterian control. Their schools are all closed. On the other hand the government seems to be making every effort to persuade Korean Christians to accept Japanese Christian leadership instead of missionary. Certain Japanese Christian leaders are cooperating, I think, in the sincere conviction that they can prevent devastating persecutions of Korean Christians without any real compromise of essential Christian faith. The point is naturally the acceptance of the official declaration that shrine

ceremonies are not religious, but only patriotic.

But all is not suppression in Japan. We are constantly amazed to meet travelers from America who seem to expect to find us suffering all sorts of war-time restrictions. Missionary touring in certain strategic areas is completely stopped, and general touring meets some obstacles; but on the whole we carry on as usual. We have received every copy of *Time* for over a year in the open mail. That does not happen in Germany, in peace(?) time. Even meetings of the pacifist Fellowship of Reconciliation are held openly with no police interference or attendance.

In spite of the fact that six departments of state are headed by military men, it can still be argued that we do not have a complete military dictatorship. Obviously, this is not fascism, as there is no "leader." In spite of the existence of a retired general as Foreign and Overseas Minister, it is certain that his appointment was displeasing to the army. It should be remembered that he resigned even from the reserve list when the army wrecked his effort to form a cabinet last year. Prince Konoe is something of an enigma, but may yet prove a savior of Japan from military dictatorship. It is asserted in the West that he is only a front for the military oligarchy who actually control everything. If that is so why do they bother with a "front"? They are certainly very, very powerful, but not yet in full control.

Sharp criticism of the government and certain aspects of its policies and activities continues in both the press and parliamentary circles. The cost of living rises steadily. Some fifty or sixty thousand people in Tokyo maintain the most miserable existence by salvaging paper and other scrap from garbage boxes. Nevertheless, I feel that any foreign confidence in internal trouble checking Japan's progress in China, is wholly unfounded. Conditions must become enormously worse than they are now before there is any chance of that and no matter how bad they become I think there will be no revolt. The only possibility is absolute collapse, and that is a long way in the future.

"BEYOND DILEMMAS" USED FOR DISCUSSION

Iowa Young Friends Conference (Conservative) will be held at the Methodist Camp, Clear Lake, Iowa, August 25 to 29. The book, "Beyond Dilemmas," edited by Dr. S. B. Laughlin, is being read for purposes of future discussion, with special stress on personal decisions regarding participation in war. Correspondence regarding the Conference should be addressed to Mary Hoge, Secretary, Whittier, Iowa.



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



COOPERATION OR COERCION?

By L. P. JACKS

E. P. Dutton and Co., \$2.00.

Those who recognize L. P. Jacks as an able thinker and writer will find in this book further confirmation of this opinion. Those who recognize the League of Nations as a great ideal with an unworkable machinery, will find here a convincing outline for the preservation of that ideal on a new basis. In a masterly fashion the author analyzes reasons for the failure of world cooperation to date, and states his belief in a procedure more logical than that of maintaining alliances by force of arms.

The Covenant of the League in its peace-making machinery has proved to be a bad bargain. It failed when put to the acid test, . . . that test having been the Italian aggression in Abyssinia. And it failed because, essentially, the bargain was based on a false premise and a vain delusion.

The false premise appears in attributing to sovereign states, the reasonableness, the sensibility, the altruism of individuals in a political state. By the very nature of that sovereignty, nations hold to certain rights. Chief among these are the right of independent use and disposal of their armed forces, and the refusal to tolerate coercion except by conquest. These "inalienable rights" would seem to preclude the possibility of armed cooperation.

The vain delusion lies in the prevalent hope that collective force, being overwhelming, would subdue any aggressor nation merely by threat and stop short of actual bloodshed. The fallacy of this argument has been amply demonstrated.

Since any international cooperation based on a fighting alliance seems doomed to failure, and continues to foster distrust and suspicion among nations, the author seeks a model for cooperation in the economic realm where standards of good faith and good bargains are relatively high. He finds this model in the institution of Mutual Insurance, whose principles of collective security among individuals might well be transferred to nations. It seems logical that international cooperation based on a collective *fund*, adequately administered, promises more for world peace than a collective *force*. In the formation and operation of such a fund nations might find a "powerful diversion," psychologically speaking, from the war-making habit, and by indirect

tion arrive ultimately at peaceable relations.

To illustrate the peace policy here recommended, the writer finds an analogy in the industrial world. In the manufacture of sheet metal a bulge will sometimes mar the surface of the sheet as it is being rolled. Experts have learned that in order to remove the bulge successfully, the area all around it must be hammered until as the hammering approaches the defect it disappears completely.

A dangerous bulge of increasing armaments and growing nationalism mars the surface of our sheet of civilization. If the problem is attacked directly there is the danger of ruining the whole sheet. An alternative of "hammering round the bulge" is presented in this critical, constructive study of international cooperation.

EDNA WETHERALD BULLERDICK.

MAKING MARRIAGE CHRISTIAN

By S. A. CAMPBELL

The Judson Press, 1938, 128 pp., \$1.00

For those who enjoy a racey style, frequent aphorisms and catchy phrases, this book will be enjoyable reading. "To the magic of the hand and the marvel of the heart must be added the miracle of religion." (p. 71) "Someone has defined woman's sphere as atmosphere." (p. 63) "Courtship mole-hills have a way of growing into matrimonial mountains." (p. 19) These are examples of the author's style.

This book is written out of the obser-

Dawn Is Forever

A New Book of Poetry

By E. Merrill Root

Materially bound secure within its handsome brown cloth cover but fancifully opening on the vastness of heaven for imaginative scope,

Dawn Is Forever

embraces the events of life, which we call ordinary, with a touch so aesthetic, so gentle, yet so warm, that we feel the thrust of a firm rapier against our dulled appreciation.

\$2.00

Friends Book & Supply House
101 South 8th St. Richmond, Indiana

vation and experience of a minister of mature years, now serving at the Baptist Temple, Charleston, West Virginia. It is filled with good Christian sense, although one questions the factual background of some statements such as this one under the heading, "Relatives' Reef": "We are told that about seventy-five per cent of the matrimonial barks that get wrecked are tossed on the jagged rocks of the aforesaid reef and broken beyond recovery." (p. 29) The reviewer knows of no research study which places any such emphasis upon the "in-law" problems.

One might also wish for some stress upon the possibilities of "guidance" when speaking of family relationships, instead of so much stress upon "parental authority," "obedience," and "discipline."

However, the plea for making Christianity effective in marriage and family is one that is much needed.

CECIL E. HAWORTH.

HONESTY

By RICHARD C. CABOT

Macmillans, 321 pp., \$2.50

Not often does one find a whole volume on such a subject. But if any virtue merits a full treatment it is this one, for honesty is the very framework of character. No other virtues can thrive if integrity, sincerity, and the other expressions of honesty do not exist.

It is somewhat surprising to realize the multitude of ways in which otherwise good people are engaged in deceit. Straight lies are a small fraction of the inventory in this field. Through all the range, from the accepted science of deceit in a football game, through the problems of business, and detective methods in capturing criminals, the outright "fourflushing" of ambitious persons, and thence through the more gentle forms of deceit by wrong impressions made, the author unmasks what seems to be a rather unlovely society.

His finger rests rather definitely on the conscience of the reader. If you want to be thoroughly comfortable don't read this book. But thinking is generally discomforting and that is the demand upon any reader of these chapters. Let us not imagine that only liars are deceitful. There are border lands in which evasion, equivocation, and prevarication are carefully examined to see what they do to those who use them.

This much can be said definitely on the attitude of the author—he has no apology for lying, even in such emergencies as a physician may face. He consistently carries through the spirit of the physician in an exploratory operation on human personality and traces the causes and results of spiritual diseases which take their rise in deceit.

ERROL T. ELLIOTT.

QUAKERDOM • AT • LARGE

Annice Carter, a member of the teaching staff of the Girls School at Ram Allah, Palestine, arrived in U. S. A. a fortnight ago for a summer visit at her home at Russiaville, Indiana.

* * * *

Coming home for much needed rest and recuperation, Esther E. Farquhar, member of Wilmington Yearly Meeting, who was the first A. F. S. C. worker to enter Loyalist Spain, arrived in New York July 20, after more than a year's service in that country. For the present she is with relatives at Lansdowne, Pennsylvania.

* * * *

Announcement is made in this issue of the recent marriage of Nina Piper and Wilbert Braxton. Both are former teachers in the Friends Schools at Ram Allah, Palestine, and are this summer in charge of the work at Friends Indian School at Quaker Bridge, New York. This coming year they will be teaching in the Friends Boarding School at Barnesville, Ohio, with which Wilbert Braxton has been connected for the past two years.

* * * *

Do North Carolina Friends still look upon Indiana, so largely peopled through emigration from their State, as a home mission field? It might seem so from a statement which appears in the current issue of their Yearly Meeting News Letter. Esther Baird, prospective speaker at North Carolina Yearly Meeting, is referred to as "a returned missionary from Indiana." How could you do that to us, North Carolina? No doubt Esther Baird could speak to our condition at that!

* * * *

One interesting feature of the recent Indiana Pastors' Short Course at Quaker Haven, reported in our last issue, was not mentioned. One afternoon the entire group was able to take Milo S. Hinckle by surprise in the form of a birthday party on his return from a trip to a neighboring town. Those in attendance presented him with a token of their affection and appreciation for the energetic service he is rendering as Executive Secretary of the Yearly Meeting.

* * * *

In connection with his business life in Benkelman, Nebraska, Frank Woodward has for many years given faithful and constructive pastoral service in South Fork Monthly Meeting. In the course of the years he has united many couples in matrimony, some thirty of which recently joined in giving him an artistic token of their appreciation. It was a friendship quilt, to which each couple contributed

an embroidered block bearing names and date of wedding. It would be interesting to know with how many little olive branches that quilt might be decorated. The presentation was made at the recent session of Hiawatha Quarterly Meeting.

* * * *

Esther Sayers, who contributes to this issue, is the daughter of William J. and Flora T. Sayers. She was graduated from Earlham College in 1930 and received her Master's Degree in the following year from Hartford. After spending some time in social service work in Richmond, Dayton and Cincinnati, she was awarded a scholarship in 1934 by the Charity Organization of New York City to the New York School for Social Workers. On her graduation from the latter in 1936, the organization which granted the fellowship appointed her to a position as a family case worker, which is her present connection.

* * * *

We read with pleasure the announcement that our Friend, Judge Albert B. Maris of Philadelphia, has been promoted from the United States District Court to the Circuit Court of Appeals. As the Philadelphia *Friend* says, "This recognition of his ability is a source of great satisfaction to those who have been encouraged by the soundness of his philosophy of the relation of the State to the individual, and by the strong respect for traditional American freedom of conscience reflected in his decisions." We like to think that this promotion comes as something of a reward for his recent decision supplementing another decision last year, holding that children cannot be expelled from school for refusing for religious reasons to salute the flag. He maintained that refraining from such salute in no way endangers the peace and security of the country and to attempt to force the salute under these conditions is a denial of the constitutional guarantee of freedom in religion.

* * * *

In connection with the Charter Centenary Celebration of the City of Birmingham, England, celebrated in July, several Friends who have been prominently identified with the civic life of the city came in for more than honorable mention. As indicated in the London *Friend*, this would be expected inasmuch as Birmingham in the seventeenth century was a city in which "Dissenters and Quakers and heretics of all sorts were welcomed and undisturbed." One thinks immediately of course of Joseph Sturge. However, a few living Friends were given

even greater recognition. It will be of interest to their many American friends to know that Barrow and Geraldine Cadbury's generosity in regard to Birmingham's Children's Court was acknowledged. The later's work for juvenile delinquents caused her to be characterized as "probably the most outstanding figure of modern Birmingham." In short, the Prime Minister of England is thus made to take at least second place to a woman Friend.

NEWS OF OUR MEETINGS

Earle J. Harold writes concerning the Tamworth, New Hampshire, summer meeting, of which he has been minister for several years, that some very interesting notables are contributing helpfully to the Sunday morning meeting for worship. During July the organist was Dr. T. J. Preston, formerly of Princeton University, whose wife is the former Mrs. Grover Cleveland. Another recent contributor of his musical talent was Dr. Thaddeus Rich, one time concertmeister of the Philadelphia Symphony Orchestra, now Dean of the School of Music at Temple University. Believe it or not, writes Earle, he is a Philadelphia Friend. From Pine Knoll Camp, twenty miles away, come musical artists, not so much to *perform* as to participate in the hour of worship. The meeting is favorably known outside its own neighborhood for its character and quality. Recent acquisitions as members are Dr. Karl Schmidt, Professor of Philosophy at Carleton College, Minnesota, and his daughter, the wife and mother coming in as an affiliated member.

* * * *

A Young Friends Conference for Nebraska Yearly Meeting is announced for August 17 to 21 to be held at Silver Plume, an old mining town some fifty miles west of Denver. Cecil E. Hinshaw, pastor of the Denver Meeting, will be the leader.

* * * *

Mildred B. Allen writes from Leipsic, Ohio, of the recent death of Cora E. Welch, who has made her home with the former for the past eleven years and has been associated with her in her work in both Western and Indiana Yearly Meetings.

* * * *

After eleven years of successful ministry at Center Meeting in West Branch Quarter of Indiana Yearly Meeting, Louella Elliott has deemed it necessary to decline a call for further pastoral

service there. She will retire to her old home at Lewisville, Indiana, where she hopes to recuperate and regain sufficient health to be active again in the Master's work, though not in a definite pastoral relationship.

* * * *

Children of the Harmony Meeting community near Wessington Springs, South Dakota, to the number of thirty-one, attended a Vacation Bible School, June 20 to 24. On Sunday morning they gave a program of songs and verses learned. Mary McCracken helped them give a missionary pageant in the afternoon. . . . In May, Harmony young Friends were hosts at a rally of the Allied Youth in Christ, which is composed of young people's groups of seven churches.

* * * *

Gasport, New York, Friends had the pleasure of a visit from their former pastor, Herbert Huffman, Jr., July 13 to 17. On the evening of the 13th a number of Friends gathered at the home of Albert and Ethel Hull for an informal reception. On Sunday morning he spoke on "The Great Invitation," centering his message in the need for Christian evangelism today. Herbert Huffman is now pastor of the College Avenue Friends Meeting of Oskaloosa, Iowa.

* * * *

It is announced that Charles and Lucile Thomas, now in pastoral charge of the Evanston, Illinois, Meeting, have accepted an urgent call to return to Iowa Yearly Meeting to assume that responsibility in the Des Moines Meeting. Charles Thomas is now in England attending the International Young Friends Conference.

* * * *

Western Quarterly Meeting of North Carolina Yearly Meeting was held July 23 at Concord, the youngest Monthly Meeting in the Quarter. It was Concord's first Quarterly Meeting session. At the opening session the song, "Have Thine Own Way, Lord," seemed to express the spirit of the meeting. J. Waldo Woody gave a message on "The Eyes of Jesus," John M. Permar made a very practical application of the parables of the lost sheep, the lost coin and the prodigal son, and Thomas F. Andrew spoke on the text, "Open my eyes that I may behold wondrous things out of Thy law." Alice Lindley, the Clerk, emphasized responsibility for the success of the business session; consequently many things were accomplished expeditiously. Concord Friends are small in numbers but large in service. They have recently re-decorated their church, purchased a heat-rola and some song books, and reorganized the Christian Endeavor Society.

YOUTH ACTIVITIES AT DUBLIN, INDIANA

During the past month Dublin Friends have benefitted from a well organized youth program which began a year ago under a Christian Endeavor organization. Four delegates were sent to the Mid-West Institute of International Relations held at Naperville, Illinois. Interesting reports of this conference have been brought before Sunday School classes, youth groups, missionary societies and community study clubs.

Eighteen young Friends comprised the teaching staff of the daily vacation Bible School held for two weeks with an average attendance of ninety-seven.

Five members of the Christian Endeavor Society attended the State Golden Jubilee Convention held in Indianapolis.

The Sunday School and Christian Endeavor sent representatives to the Young Friends Conference at Quaker Haven. On the following Sunday at the morning meeting, these young Friends gave a splendid report of the conference. The Meeting expressed appreciation of the fine work being done at these gatherings.

It has been a concern of young Friends to share in meetings for worship with other groups. On the first Sunday in July members of the Whittier class travelled to Danville Meeting for inter-visitation and worship.

Thirty-two teen age boys and girls, who have been active, participating members of the Christian Endeavor during the past year, have left for their annual camp at Quaker Haven, accompanied by Lucile and Frank Guyatt.

FARMINGTON QUARTERLY MEETING

At the Friends meetinghouse at Gasport, New York, Farmington Quarterly Meeting was held July 9 and 10. Sara K. Dillingham presided over the meeting of ministry and oversight held Saturday afternoon. The regular business session convened at four o'clock with G. Albert Hull and Marie E. Chapman at the Clerks' desk. Among the visitors welcomed were William J. Reagan, Principal of Oakwood School, and Isaac and Elizabeth Hazard of Union Springs. At the close of the business session Everett W. Chapman of Collins gave a brief report of the International Convention on Religious Education held at Columbus, Ohio.

Elizabeth Hazard, Field Secretary of the Yearly Meeting, met with the young Friends at five o'clock when plans were discussed for the camp conference to be held at Huntington Beach on Lake Ontario early in September. A basket dinner was served in the dining room to

visiting Friends and families of the congregation.

Following a song and devotional service at the evening session, led by Woodrow W. Clark, pastor of the Gasport Meeting, and a solo by Everett Chapman, an interesting letter of greeting was read from Joan Mary Fry of London, England, who attended two young Friends Conferences in New York last year. William J. Reagan gave an interesting talk on "Hitching Posts of the Universe," which he identified as truth, courage and kindness.

At the Sunday morning meeting for worship, Ernest Klein, a student at the Colgate-Rochester Divinity School and pastor of the Batavia Meeting, preached on "Hyacinths and Biscuits," characterizing the former as the beautiful things of life—God, love, kindness, etc.—and the latter as the material things for which we are often so greedy. May we ever cherish the hyacinths. In the Bible School session which followed, William Reagan addressed the men's and women's class. The newly organized young people's orchestra was acceptably heard in its first appearance. The ladies of the local meeting furnished a dinner to nearly one hundred guests and members of the congregation.

The next session of the Quarterly Meeting will be held at Collins, New York, in October.

VARIOUS TOPICS PRESENTED AT LEESBURG

In the absence of Lyman G. Cosand, pastor, who was attending Pendle Hill Summer School during July, various persons spoke at the Sunday morning meetings for worship at Leesburg, Ohio. Iva Conner, Director of the Vacation Bible School, talked on religious education of the whole child. Marion Rains, a young Friend in the meeting and President of the Wilmington College Y. M. C. A., shared his experiences at the recent Y. M. C. A. Conference at Lake Geneva, Wisconsin. On another Sabbath Clifton Warren, a young Friend who is a teacher at Canton, Ohio, gave an interesting talk on peace.

Young Friends of the meeting recently held a vesper service to which the young people of the Methodist Church were invited. Mildred Hinshaw of New Providence, Iowa, talked on mountain top experiences. After the vesper an induction was held for the boys of the meeting in the Friendly Indian Club, the youngest branch of Y. M. C. A. On another occasion Mildred Hinshaw spoke on her experiences at the International Conference on Religious Education, held in Columbus.

An interdenominational vacation school of religious education was held in Lees-

burg for two weeks, beginning June 14. Children to the number of one hundred and twenty were enrolled.

The Quarterly Meeting Music Committee recently held a conference in the Highland Meeting on church music. Douglas L. Parker of Wilmington, Eva McCoy of Fairview, and Mildred Hinshaw led in the discussion. A combined orchestra of young people of the Leesburg and Highland Meetings has been newly formed.

EVANGELISTIC MEETINGS WESTFIELD QUARTER

Westfield Quarterly Meeting, Western Yearly Meeting, has experienced a great spiritual uplift in a tent meeting which was held at Hortonville, Indiana, the last two weeks of June and closing the week-end of July 3, the time of Quarterly Meeting. The services of Carl D. and Ella Byrd of Marshalltown, Iowa, were secured as leaders of the campaign.

The Quarterly Meeting was well organized under different committees, and a beautiful spirit of cooperation prevailed. The preaching of Carl Byrd was deeply spiritual, making earnest appeals to the unsaved and strengthening believers. Ella Byrd had charge of the singing, with representatives from the different meetings of the Quarter rendering special music. The solos and duets by Carl and Ella Byrd were impressive and touched the hearts of their hearers.

The Quarterly Meeting assembled on Saturday, July 2, at nine o'clock for the meeting on Ministry and Oversight, at which time Fredric E. Carter, Yearly Meeting Superintendent, delivered a soulstirring message. At ten o'clock the Quarterly Meeting at large convened when Carl Byrd gave a powerful sermon. The regular routine of Yearly Meeting business was then taken care of. The Sabbath night services closed the tent meeting with a large attendance. Indeed these meetings were well attended throughout.

MILES WHITE, JR.

After a few days illness, after having suffered a stroke, Miles White, Jr., distinguished citizen of his city and beloved member of Homewood Meeting, died at his home in Baltimore, Maryland, July 5, 1938, at the age of eighty-two years. He belonged to that group of Quaker families—the Nicholsons, Elliotts and Whites—which moved from northeastern North Carolina and played a large part in the business and civic development of Baltimore.

Miles White, Jr. received his education in the Baltimore schools and at Haverford College, shortly after which

he joined with his father, Francis White, in the real estate business, spending the major part of his active life in this work. In many ways, his high standing in the community was attested both as to his business acumen and his strict integrity. At one time he was made City Commissioner of Finance by the Mayor of Baltimore. At his father's death in 1914 he was elected a trustee of Johns Hopkins University. Other and similar positions of trust could be mentioned.

Always true to his Quaker faith, he served the Society of Friends at home and at large in various important capacities. Together with his mother, following his father's death, and with his brothers Francis and Richard, he was most loyal in the support of Homewood Meeting and its interests. He was especially helpful in establishing the present Homewood Meeting on Charles Street, opposite the campus of Johns Hopkins University. One has but to read the report of the Miles White Beneficial Society, made annually to Baltimore Yearly Meeting, to appreciate the wide extent of the benefactions with which this White family, including Miles, Jr., is associated. Among numerous other items it may be mentioned that it is due to funds received from this source that many readers have long received this, their church paper.

Freely contributed to the Society of Friends which he loved was Miles White's business ability. Locally he long served as chairman of the Homewood Meeting Finance Committee. Following the establishment of the Five Years Meeting of Friends he was for many years its Treasurer and Chairman of the Finance Committee and served as a member of the Executive Committee. In these capacities his counsel and painstaking work were deeply appreciated in the formative years of the Five Years Meeting. In the home meeting circle, in Baltimore Yearly Meeting, and in the Five Years Meeting, his passing is deeply mourned. He is survived by his wife, Virginia Purviance Bonsal White, and by his son, Francis White of New York.

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BIRTHS

JONES—To Allen P. and Edith Deadman Jones, Chicago, June 21, 1938, a daughter, Barbara Ellen.

SNYDER—At New York City, June 19, 1938, to Harold and Betty Linton Snyder, a daughter, Anadel.

MARRIAGES

BRAXTON-PIPER—On June 1, 1938, at Friends Indian School, Quaker Bridge, New York, Nina Piper, member of West Richmond Monthly Meeting, Richmond, Indiana, to Wilbert Braxton of Chatham Monthly Meeting, Snow Cap, North Carolina. (See Quakerdom note.)

GUTHRIE-DEADMAN—At the home of the bride's mother in Chicago, July 23, 1938, Clara V. Deadman, daughter of Bertha and the late Harold A. Deadman, to J. Victor Guthrie, son of Irma and Taylor Guthrie. Taylor Guthrie and Milton H. Hadley, ministers. At home after September 1 at Elmhurst, Illinois.

HEITMAN-FARR—On June 21, 1938, at the Friends Meetinghouse, Wilmington, Ohio, Marian Farr, daughter of Wendell G. and Faye Farr to Richard H. Heitman of Sioux City, Iowa. At home at Ames, Iowa.

LATHAM-PENNINGTON—In the Cincinnati Friends Meetinghouse, Cincinnati, Ohio, July 1, according to Friends ceremony, Velma M. Pennington of Cincinnati Meeting to Robert S. Latham of Cincinnati.

DEATHS

CADWALLADER—At her home in Richmond, Indiana, June 13, 1938, Mary Cadwallader, aged eighty-four years. She was born in Richmond, the daughter of Howard and Margaret Johnson Cadwallader, early Quaker settlers of that community. A birthright Friend, she was always faithful in the work of the church. Funeral services were conducted by W. Bruce Hadley and William J. Sayers.

GAGE—At LaCygne, Kansas, June 12, 1938, Ruth Gage, aged eighty-one years. From young womanhood she was an active and faithful member of the Friends Meeting at Edgewood, Missouri. Precious memories of her beautiful Christian character and motherly qualities will long endure. Two daughters survive.

HINSHAW—Suddenly at Haviland, Kansas, June 30, 1938, Emma C. Hinshaw. The daughter of Moses and Cynthia Stanley, she was born in Iowa, June 7, 1868, removing with her parents to Kansas in 1883. She was married in

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1888 to L. Clarkson Hinshaw, now pastor at Haviland, to whom she was ever a faithful companion and his loyal supporter in the ministry. With her husband, two sons survive. Funeral services, held first at the Haviland Friends Church and later at the Maple Grove Cemetery in Wichita, were conducted by W. A. Woodward, assisted by Harlan Parker, local ministers in the Haviland Meeting.

MICHENER—On June 14, at the home of her son, A. C. Michener in Ottumwa, Iowa, Mary Pickrell Michener, aged 71, widow of Professor Charles L. Michener of Penn College, Oskaloosa, Iowa. Mary Michener was also connected with Penn College for many years. Funeral services were held at the Friends Church, Oskaloosa, Iowa. Interment was made in Forest Cemetery. Two daughters and two sons survive.

THORNBURG—At Urbana, Ohio, June 3, 1938, following a fall that resulted in a fractured hip William W. Thornburg, aged eighty-seven years. He was born at Highland, Ohio, of devout Christian parents, and throughout a long life was earnest in exemplifying the gospel of Christ. He was well known for his service in song and fervent prayer. In 1874 he was married to Victoria A. Hiatt. To this union were born twelve children, of whom ten survive. Funeral services were conducted at the Urbana Friends Church by his pastors, Paul B. and Mary R. Lindley. Interment was made at New Vienna, Ohio, beside his wife.

WICKETT—At Webster Groves, Missouri, April 7, 1938, Margaret A. Wickett. She was a member of First

Friends Meeting in Richmond, Indiana, and funeral services were held in Richmond, April, 9, 1938. Interment was made in Earlham Cemetery.

WOLFORD—At New York City, May 25, 1938, Harry C. Wolford, aged sixty-five years. At one time he was rather widely known among mid-Western Friends through his connection with Southland College near Helena, Arkansas, of which he was the director. He is survived by his wife, Anna Barnet Wolford. Interment was made near his old home at New Paris, Ohio.

SCHEDULE OF REMAINING YEARLY MEETINGS

Wilmington—Wilmington, Ohio, August 16-21. Wendell G. Farr, Clerk, 228 Rombach Avenue, Wilmington, Ohio.

Western—Plainfield, Indiana, August 23-28. Albert L. Copeland, Clerk, Mooresville, Indiana.

Iowa—Oskaloosa, Iowa, August 23-28. Percy M. Thomas, Clerk, 615 East Thirtieth Street, Des Moines, Iowa.

Ohio—Damascus, Ohio, August 23-28. Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

Indiana—Richmond, Indiana, September 20-25. William J. Sayers, Clerk, 416 West Adams Street, Muncie, Indiana.

Kansas—Wichita, Kansas, October 11-16. Frank C. Brown, Clerk, Haviland, Kansas.

Baltimore—Baltimore, Maryland, October 26-31. J. Hoge Ricks, Clerk, 1506 Westwood Avenue, Richmond, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station: Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 6020 Ingleside Ave., Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

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The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, minister, 4150 Valjejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—“Hub of the South-East”

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. “Our latch string is always out.” E. K. Coggin, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmair, minister, in the Meetinghouse, Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 3109 Elliott Avenue.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

TORONTO, CANADA

Friends House, 113 Maitland Street, M1. 5395. Meeting for Worship Sundays 11 a. m. Everybody welcome.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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